SIXE SERMONS PREACHED BY MAISTER HENRY SMITH

at Clement Danes Church without Temple barre:

And published by a more perfect copie then heretofore. With two Prayers of the same Author hereunto annexed.

Printed at London by R. F. for *Robert Dexter*, dwelling at the Brasen Serpent in Paules Church-yard.

1594.

The Contents.

Two sermons of the song of *Simeon*.

The third, of the calling of *Ionah*.

The fourth, of the rebellion of *Ionah*.

The fift, and sixt, of the punishment of *Ionah*.

Two Prayers.

TO THE RIGHT NOBLE LORD, THE LORD EDWARD EARLE of Bedford, grace and peace from the Lord.

AS the litle Bee gathereth not honie for her ſelfe alone, but for others: ſo right Honorable, I am bold to preſent your good L. with my choyſe, my Care, and the Iſſue. The choiſe

The firſt your honorable ſelfe, and in this, as you are the hope of the reuiuing of your vndoubted noble grand-father and father: ſo my heartie well-wiſhings (together with the prayers of all the godly) is, that what the Almightie here graced them with, in you may be redoubled.

The ſecond is, the fountaine vvhence the firſt had his ſtreame, and being in me (as a member of the Church) vvhat I vvish to The care.

the same assured assemblie of Gods people, I
The issue. *leaue to the alone determiner of all contro-*
uersies whatsoeuer. The last I commend to
the onelie direction of the Lord. Now as the
faithfull disposer of Gods truth, was a man
linked vnto me in assured friendship whilest
he lived: so I hauing with care long sithence
collected these his Sermons together, do now
vvith singlenesse of heart present the same
vnto your Lordship, and therewith am prest
to performe all such duties to your Honor, as
God shall enable me vnto, both in praier for
your health, and increase of zeale to the
maintenance of his poore flocke, vvhich I
hope is the onelie aime and end of all your
honorable purposes. Thus vvith all other
graces, I most heartilie desire that father of
light to enrich you in this life, and after
this to blesse you vvith immortali-
tie in that place of
rest for euer.

Your Lordships to com-
maund W. S.

THE SVVEETE SONG OF OLD FATHER SIMEON, IN TWO SERMONS.

Luc. 2. verſe

29 *Lord now letteſt thou thy ſeruant depart in peace according to thy word;*

30 *For mine eyes haue ſeene thy ſaluation,*

31 *Which thou haſt prepared before the face of all people,*

32 *A light to be reuealed to the Gentiles, and the glory of thy people Iſraell.*

THis is the ſweete ſong of old father *Simeon*, wherein is ſet toorth the ioyfull and peaceable death of the righteous, after that they haue embraced Chriſt Ieſus with heart and mind vnfainedly as he did, ſeeing their death is to be the beginning of a better and more ioyfull and pleaſant life then the former.

But before we proceed further in it, let vs heare a litle of that which went before. The Euangeliſt ſaith, verſe 25.

And behold, there was a man in Ierusalem, whose name was Simeon: this man was iust, and feared God, and waited for the consolation of Israell, and the holie Ghost was vpon him. And a reuelation, &c.

Simeon feared God. Religion may well be called feare, for there is no Religion, where
Prou. 1. 7. feare is wanting: for the feare of the Lord, is the beginning of wisedome, and this priuiledge hath God giuen to those that feare him, that they neede to feare nothing else.

And waited for the consolation of Israell.

Simeon also waited for the consolation of Israell, vntill he had embraced in his armes, him whom he so long longed for to see and feele. How manie wayters be there in the world? yet few wayt as *Simeon* did, but some wayt for honors, some for riches, some for pleasures, some for ease, some for rewardes, some for money, some for a deare yeare, and some for a golden day as they call it: but *Simeon* wayted and expected with many a long looke, vntill he had seene and embraced Christ Iesus, the light of the Gentiles, the glorie of Israell, the the saluation of all that with a faithfull and zelous affection and loue do wayt for his comming, to the comfort of the afflicted, and to the terrifying of the wicked and vngodly, which haue not alreadie wayted, neither embraced him as *Simeon* did.

And waited for the consolation of Israell.

Faith

Faith in all afflictions doth lift vp her head, wayting, in assured hope, beyond all hope, and seeing the cloudes scattered ouer her head, yet she is euer comfortable to her selfe, saying, anon it will be calme: and although all the friendes in the world do faile, yet it neuer faileth nor fainteth, but euer keepeth promise in that which by the veritie of the spirite of God it assureth, vntill her ioy be fulfilled. *All are not Israelites that are borne of Israell.* *Simeon* was an Israelite indeede, for he wayted for the Messias from God with patience and expectation: so the spirite of God dwelleth alwayes with them which alwayes say, *Thy will be done.* Rom. 9. 6.

26 *And a reuelation was giuen him.*

If we wayt as he did, the spirite will assure vs as it did him, that we shall see God before we dye: and they that long in faith to see the ioyes of heauen, the spirit assureth and promiseth faithfully vnto them, that they shall see it.

27 *And he came by the motion of the spirite into the Temple.*

Simeon came into the Tẽple at this time by the prouidence of God. The worldlings will call it chãce, but the Euãgelist would not chop that in, because it is manifest, that all things come to passe by the prouidence of God, without which there is nothing done. By this prouidence *Rebecca* came forth to wayt on her fathers cattel, when *Abrahams* seruant prayed and looked for her comming, that he might Pro. 16. 33. Mat. 10. 29. Gen. 24. 14. 15. 16. 17. 18. 19.

take her for *Isaac* to marrie withall. By this prouidence *Saul* was annointed King by *Samuel*, when he had no such thought in his heart, but went about seeking for his fathers asses that were lost. 1. Samu. 10. & 16.

And he came by the motion of the spirit.

The Deuill led Christ vnto the top of an high mountaine, that he might shew him the glory of the world, which deceiueth vnstable minds: so would he do you, if you would be led by such a guide, but I would not haue you to marke the vain motions of such a spirit, which leades to nothing but to vanitie and pride: for after he hath led you to the top, and allured you by carnall pleasures as much as he can, if you then fall downe to worship Mammon, and embrace the world, the same spirit will afterward leade you, nay rather cast you downe from the top of all vnto hell. Therefore I beseech you, and heartily intreate you, that you would be the seruants of God, and the seruants of the spirit of God, to be led by it, to obey it, and to do nothing contrary to his will that you can refraine, but all those good things which you would were done by you, and go thither whither you would come, for all would come to heauen, but all will not go to heauen. If you will all heare, I will teach you all, yea I wil vndertake this: heare, & marke my words, and you shal be led by the power of the spirit to our Lord Iesus Christ. And I pray vnto the

Lord that I may neuer preach to the condemnation of any among you all; yea I wish that euery one of you were more zealous and more godly then my selfe. But to whom shall I compare you? euen to the vagabond Iewes, of whome *Luke* mentioneth in the *Actes*, that they tooke vpon them to abiure euil spirits, by the name of *Iesus* whome *Paule* preached, to whome the euill spirits answered saying, *Iesus* we know, and *Paule* we know, but who are ye? and those which had the euill spirits ran vpon them and ouercame them, so that they fled out of that house naked and wounded; and thus the deuill preuailed against them at that time, because they sought to worke with anothers instrument, & preuaile with anothers weapon. If they would haue sayd, in the name of *Iesus* whome we preach, they might haue preuailed, but they thought it sufficient that *Paule* preached him, though they neuer professed him. And so we leane vpon anothers staffe, and thinke to be saued because God saueth others. We shall be dealt withall as were those vacabond Iewes: for he will answer, such I know, and such I know, but who are yee? Therefore it behoueth vs euery one to pray vnto the Lord, that he would furnish vs with weapons to encounter against all the euill motions of the spirit of Sathan, that we may ouercome, and not be ouercome & put to flight like these vacabond Iewes, but that we may haue oyle al-

Act. 19. 13. 14. 15. 16.

wayes in our lapes burning, & alwayes armed with watchfulneſſe againſt our enemies, leſt Sathan ſteale vpon vs at vnwares, in the darke, and lead vs to fulfill his luſtes, and ſpoyle vs, and ſtrip vs, and leaue vs ſtarke naked.

27 *And he came by the motion of the ſpirite into the Temple, &c.*

If we would thinke that his ſpirite doth lead vs into the Temple, we would marke very diligently the motions thereof when we are there, whether it ſpeaketh vnto vs in our owne ſoules by the mouth of the miniſter of God, who is the miniſter not of the letter, but of the ſpirite and grace of God.

27 *And vvhen the parentes brought in the child Ieſus to do for him according to the cuſtome of the law,*

28 *Then he tooke him in his armes,*

Happy *Symeon* embracing Chriſt, but not happy that he imbraced him with his handes, but therefore happie becauſe he imbraced him in heart. Happy are they & bleſſed which
Mat.13.16 ſee the things which ye ſee, and the eares that heare the things that ye heare, ſaith Chriſt: but curſed are we, that hearing & ſeeing do not repent, for we cannot be bleſſed by hearing and ſeeing onely, vnleſſe we heare and ſee with profit, ſo that we in heart imbrace Chriſt. But we will obiect that we are Iſraelites, & are circumciſed, and haue receiued the Sacrament of Chriſtes bloud that we might be his people

and

and he our God: but this will not excuse vs, nor make vs seeme any thing the better in the sight of God, but rather worse, if we haue not ceased to imbrace the world, to imbrace vanities, & vnfainedly imbraced the word of God, and so also the Lord Iesus Christ. For it is sayd, that Christ came amongst his owne, and his own receiued him not: but therefore accursed are so many of them as reiect their owne saluatiō, which being freely offered vnto thē wil not stretch forth their hāds to receiue it, that is, will not attēd with their eares to heare it, or at least will not enlarge their hearts to imbrace it.

Ephes. 4. 20. 22. 23. 24.

Iohn. 1. 11.

And praysed.

If *Samuel* had heard the first time that God called him, thē God needed not to call him the secōd or the third: if *Peter* had marked the crowing of the cocke at the first time as he did at the third, the cocke needed not to crow thrise.

Luke. 22.

Now therefore, when you heare the same sound agayne which you haue heard before, remember now that the cocke croweth the secōd time: for you know what discommoditie doth come by negligence, and what commoditie by attention: for if you attend and follow, iustice shalbe swallowed vp of mercy.

Simeon praysed God.

Simeon was thankefull. Here is the example, but where be they that follow it? If nine leapers be clensed, yet but one returneth to giue thāks, thē one is all. Vnthākfulnesse is the first guest

Luke. 17.

that sitteth at the table; for some will not stick to say, that they neuer said grace since they were children, but if they had said, they neuer had grace since they were children, I would rather beleeue them. Do they not say, *Giue vs this day our dayly bread?* If you do, for shame say so no more, beg no more at Gods hāds, vntill you be more thankfull for that you haue receiued. For behold, the heauens frowne vpon you for
Leu.26.16 your sins, & the earth denieth her frute, & is become barren, because of your vnthankfulnes.

And praised God, and said, &c.

Here *Simeon* prayed & praised God, yet but in few words, for God delighteth not in much babling; he prayed not like the Ethnicks, the Pharisies, or the Priests of *Baal*, but *Simeon* prayed with the heart like *Moses*, & was heard. *And said:* He ioyfully praysing God spake, yea sweetly as it were song it. Though you sing all *Danids* Psalms ouer, & haue not *Danids* spirit, it profiteth nothing, and though *Danid* was heard when he song them, yet you can not be heard. Therfore let vs pray so, that our praiers may be heard. But we cannot with the heart, & so that we may be heard, pray, if we turn away
Prou.28.9 our eares from the word, for so doing, what so euer prayers we make, they are abhominable. Therefore let vs heare so, that hearing we may profit by it. Let vs not heare still so vnprofitably as we were wont to do: if we do, it shalbe required at our hāds. Do you thinke you shal

neuer

neuer be called to account of that which I haue preached vnto you, and therfore as ſoone as ye are gone out of this place, all is ſhut vp, and all is forgotten, God is exempted frō your minds? Our ſauiour Chriſt ſaith, the word that I ſpeak vnto you ſhal iudge you at the laſt day. *Marie* is commended, for that ſhe heard our ſauiour verie diligentlie, laying vp his words in her heart, and *Iacob* was wiſer then all his children, in that he remembred the dreame of *Ioſeph* vntill he ſaw it fulfilled. Thoſe that loue the Lord with an vnfained loue, do gladly heare his voyce & become obedient. *My ſheepe heare my voyce*, ſaith Chriſt, and they that loue the Arke as *Dauid* did, wil daunce about the Arke as *Dauid* did, and that with ioy and gladneſſe. *Iſaac* was a good man, his name ſignified laughter, whereby was ſhewed what ioy and laughter there ſhould be about Chriſt Ieſus, for he was the figure, the truth was Chriſt him ſelfe. The Virgin ſong when ſhe knew that ſhe ſhould beare him, the Angels ſong ioyfully when he was borne, and *Simeon* ſong when he was brought into the Temple.

Ioh.12.48. Luk.10.42. Iohn.10. 27. 2.Sam.6. 14. Gene.21. Luke.2.46 Luke.2. 13.14.

If *Simeon* had not longed, and ſo wayted for the conſolation, ſhould he now haue had this ioy & exultation? he could not haue felt it, for as our deſire is, ſo is our ioy. And ſurely therefore we receiue not ſound cōfort, or feele ſmall ioy by the preaching of the Goſpell, becauſe we with longing wait not for it, we haue no

liuely desire of it, we hūger & thirst not after it.
Lord now lettest thou thy seruant depart.

Simeon waiting for the consolation of Israell, longing to see the Sauiour, was like the hart panting for the water brookes, till he had beheld his best beloued: but as soone as he had taken him in his armes whom his soule desired to see, he so thirsted for death, that he thēceforth thought of, sought after, besought God for nothing, but to leaue this life, and hence to depart: for he forthwith singing, prayed: *Now lettest thou thy seruant depart*. But do you (say some) commend him herein? did he well? may not a man desire death? may not the fastned ship in a straunge land desire to be loosed to hasten to his lōged for port at home? may not a man imprisoned amongst bitter enemies, desire to be set at libertie, to returne to his owne coūtry, in freedome to liue amongst his sweet friends? Are we not strāgers here & by vnappeasable most deadly enemies, our own flesh, the world, and the deuill, held prisoners in the chaines of sinnea, nd manifold infirmities? & is not our home heauē, and the Saints & Angels our most deare friendes? No maruell then that *Simeon* here desireth to be loosed, or let depart: and *Paule* professeth he desired to be dissolued or vnlooſed, as ships in a straūge land fastned, as straungers amongst cruel enemies imprisoned. They were vnnaturall if they did not, it were vnreasonable to require they should not:

Phil. 1. 23.

for

for we not onely may thinke it lawfull, but must also acknowledge it, euen a necessary dutie to desire death. For is there till then in vs any perfect, yea any pure obedience of God? doth not sinne as long as this life lasteth, dwel in our members? Is there any passage to the perfect life but by the first death? The fish which is take̅ in the net out of the sea, strugleth to get in againe, & *Ada̅* thrust out of Paradise, would fayne haue bene within agayne: how much more should we be desirous to be setled in the true Paradise in assurance neuer to be put from thence? Therefore also it is not onely our dutie to desire death, but also as soone as any clearely seeth Christ, presently he desireth to dye. For though his state be neuer so pleasant, though his life be most delightful, though he excell in riches, & pleasures, & honours, & knowledge, and glory, & farre exceede all that euer were: yet at the sight of Christ he euen reioyceth to forgo all: the loue of the world falling away like the mantell of *Elias* when he was rapt into heauen. And so cryeth with the Apostle, *I desire to be dissolued*, that he may be with Christ. For Christ is light, and as soone as they see him, they see also themselues, and the worldes false happinesse, his glorie, and their shame and filthinesse, which maketh them wish for death, that they may ceasse to sinne against God, & perfectly please him, and enioy true happinesse with him: for al sinne is bloud

in their eyes, and all worldly pleasures vanities.

But why then (say you) haue *Heman* the *Ezrachite*. *Psal.* 88.15.16.17. & *Ezekiah* that godly King *Isa.* 38.10.12.13.14. and that man after Gods owne heart, the sweet singer of Israel *Dauid*, *Psalm.* 6.4. & 30.8.9. so praied, & taught others to pray against death? Why? Because they all were, and would haue others to be in the feruent loue of God, both to die, and to liue desirous: to liue, that they might amongst men vphold and further the true worship of God, so to saue their brethrens soules, and aduance the glory of God the more: to dye, that they might perfectly obeying God, fully please him, and freed from all euill, enioying all good, with him most blessedly liue. For not only the Apostle *Paule*, but all these, and who so euer are grounded in the faith of Christ, but especially all that haue strong hope to aduance the honor of God are in a strait, as the Apostle speaketh *Phil.* 1.23. and crusht on both sides euen with two contrarie desires: to be with Christ, which is best of all for them selues, and to continue amongst mē which is most needfull for them. So that this remaineth a manifest most necessarie dutie, and of all that haue truly as *Simeon* beleeued in Christ, performed: namely, thenceforth still to desire death, though they also withall desire life: life for others, death for them selues.

Psal. 6.10. & 30.10. & 88.11. 12.13.

Isay. 38.11. 12.

Phil. 1.23. 24.

Yet all that desire death, performe not a duty;

for

for the wicked oftē desire to die, but not duly: for though they wish sometimes for it, and be willing also to abide it: yet do they not in hart desire it: because they thinke it not a thing in the ordinance of God good, & that for them, but vtterly hate it, holding it an extreme euill. For they acknowledge as the truth is, it wil depriue thē of all their delights which here they desire, and they cannot but at least feare, it will take from them all pleasure, & bring them to easeleſſe, & yet endleſſe paine, torments intollerable, and yet vnspeakeable. For the sentence of the vnchangeable God is already giuen. The fearful, and vnbeleeuing, and the abhominable, and murtherers, and whoremongers, and sorcerers, and Idolaters, & all lyers, shal haue their part in the lake which burneth with fire and brimstone, which is the second death. And the iust iudge shall say to all workers of iniquitie, Go accursed into hell fire prepared for the deuill and his angels, Hell fire, where the worme neuer dieth, & the fire neuer goeth out. Wher- vpon this the Prophet auoucheth, *There is no peace to the wicked, saith my God.* For in their strongest hope, they feele a stinging feare, their greatest confidence is not without trembling of conscience. Therefore fearing the euent of death to be for them (as indeed it is) most horrible, they vtterly abhorre it, they detest it extremely. How then (say some) should they seek death so eagerly? how should they murder thē

Reue. 21. 8

Mat. 24. 41

Marke 9. 43. to 49.

Esay. 57.

ſelues ſo willingly? They do it not altogether willingly but wittingly, not freely but forced with feare of ſome ſuppoſed greater euill: the troubles of this world, the anguiſh of bodie, the horrour of mind, they are moſt impatient of, they cannot, they wil not endure them, and thereupon they ſometimes preferre death before life, leſſe willing to liue in vexation, then dying to trye, whether they ſhall feele what they feare, euen deſerued damnation: for they are neuer willing to die, but vnwilling to liue often, and ſo worke them ſelues endleſſe woe, in hope of ſuppoſed happineſſe, abhorring life, not truly deſiring death. For how dye they, when they moſt voluntarily bereaue them ſelues of life? not in loue of God longing to pleaſe him, performing all ſeruice to him: but either in paine of bodie, or elſe anguiſh of minde, either raging that they cannot ſatisfie their luſtes, or haue loſt outward things immoderatly loued; or fearing, if they dye, deſerued torments, if they liue, they ſhall either continue in felt horror, or leeſe hoped for honour: either impatient of Gods rod, fretting againſt him that they ſo heauily feele his furie, and can not fiercely fulfill their malicious mindes, or freely feede on the reſt of their fleſhly luſtes; or impotent in their deſire of ſome falſe fondly conceiued good, hoping, with dreadfull doubting, by death to better their ſtate, they chuſe rather to proue the truth

of

of Gods threats, & of the terrors of their trembling mindes, then in life to remaine any longer, rather abhorring life, then any way truly desiring death. Therefore in that *Simeon* duely desired death, that which we heard of *Simeon* in the beginning is proued true, to wit, that he *was iust and feared God*. For none but the truly religious, none but they that by faith are assured they are before God righteous, can rightly desire death. For who would desire a change but for the better? But all that are ignorant of God, all the vnfaithfull what knowledge soeuer they haue, cannot be in better case dead, then they are now in liuing, though most miserably pained: nay they cannot be without iust feare when they forgo this life, to feele for euer the second death. But the faithfull hauing their consciences quiet, or also ioyful in Christ, free from the feare of that death they haue deserued, and assured by death to passe to that life which God to all faithfull hath promised, earnestly wish to dye in feruent loue of God, and zeale of his glory, that so they may cease from offending their good God, and neuer cease magnifying his mercy; shewing thereby that they are wearie of the seruice and bondage of Sathan and sinne, and assured after death to enioy the true life, most fully glorifying God, & most perfectly pleasing him for euer. And therefore also they desire death, not shortning their life, but waiting his leasure

and calling, thereby glorifying God as in their liues they haue done, & sought to do. For man was not borne at his owne will, and therefore may not dye at his own pleasure. Therfore they begge it of God, referring them selues euer to his good will, when, where, and how by death they shall glorifie him: still desiring it, but neuer wilfully procuring it. If any obiect that *Sampson* pluckt the house on his owne head as well as on the Philistins, we must vnderstand that *Sampson* was a figure of Christ, and there-
Iudg. 16. fore as it were offring him selfe to God a sacrifice, first prayed, and then glorified God at his death, more then all his life, in killing so manie of Gods enemies.

And because they wait the Lords leisure, they not only wilfully murder not themselues, but are careful also lest foolishly vnwittingly they hasten it. For all they are guiltie of their owne bloud, that either by foole-hardie, rash, or vnwise behauing, or with surfets, drunkēnesse, or any intemperat vsing of thēselues shorten their life. Yea though they tender their liues neuer so deare, yet are they in the guilt, because they willingly vse the meanes that brings death.

Simeon had seene much in his manie dayes, but when he saw Christ, he was vnwilling to liue any longer to see more. His desire accomplished, his long longing at length satisfied, his feruent expectation with free ioy nowe fulfilled, It is inough saith *Simeon*, that I haue seene

my Sauiour, as *Iacob* said, *It is enough that my sonne Ioseph liueth.* How much more thē should we be satisfied with this, and in all thankfulnes rest in it, that we haue seene Christ not as *Simeon* in weakneſſe & baſeneſſe, but victorious, moſt glorious, ouer ſinne, death and hel, triumphing, & are more aſſured then *Iacob* was, that he, not as *Ioſeph* vnder *Pharaoh* in Egypt liueth, but in heauen with his father in higheſt maieſtie raigneth Lord ouer all, hauing all power both in heauen and earth: and moreouer where he is, thither ſhall we come, and be like him, and with him as fellow-heires raigne in the kingdome of our father for euer? Gen.45.28 Ioh.17.14. 1.Ioh.3.3. Rom.8.17.

Simeon knew Chriſt as ſoone as he ſaw him, and embraced him as ſoone as he knew him, & enioyed him as ſoone as he embraced him: ſo ſome know the word of God as ſoone as they heare it, and beleeue it as ſoone as they know it, and feele the comfort of it as ſoone as they beleeue it. But others heare it as though they heard it not, like deaffe adders which ſtop their eares at the voice of the charmer. So *Pharao* would not heare the voyce of *Moſes*, nor Baals prieſtes the voice of *Elias*: and others though they know it, yet will not beleeue it as if God were vntrue. So all malicious wretches that preferre the pleaſures of ſinne before the glorie of God. And others though they beleeue it, yet can they not either preſently, or when they will, feele the comfort of it, much leſſe the ioy Exod.5.& 1.Kings 18

which is offred by it, namely the heart oppreſſed, the deſolate afflicted ſoule.

The ſeed is not caſt all on a heape, but it is caſt abrode: therfore where be the frutes of the ſpirit that you haue brought forth? for the ſpirit of God is not like a dead potion in the ſtomach, which worketh not, neither can we haue this ſpirit in vs and feele it not. For if thou haſt it, it will leade thee as it did longing *Simeon*, as we haue hitherto ſeene, to the temple, & when thou art there, it will leade thee to Chriſt, and whē thou haſt receiued & embraced him, it wil poſſeſſe thee with ioy, & ſo with thākfulnes & godly care to keepe him & to entertaine him, and to be obedient vnto him: nay alſo with a longing to be looſed hence, and euermore perfectly to pleaſe him. Therefore beloued iudge your ſelues, that ye be not iudged of the Lord.

Thy ſeruant.

The godly would not leaue this priuiledge for all the riches in the world, for that they are the ſeruants of God, fellows to Princes & Angels: for we ſerue him whom *Dauid*, *Salomon*, *Ezechias*, *Ioſias* ſerued: yea to whom a thouſand thouſands, Dan. 7.10. euen innumerable Angels miniſter, Heb. 12. 22. euen him who is moſt bleſſed for euer. Euery ſeruing-man bears the cogniſance of his maiſter vpon his ſleeue. What then will the Lord ſay when he cōmeth and findeth vs marked with the badge of Sathan? Surely he will ſay, giue vnto Sathan that

Dan. 7.10.

which

which is Sathans. But all the houſes of Iſraell are ſprinkled with the bloud of the Lambe, & all the mourners in Ieruſalem are marked, and all the choſen are ſealed with the ſeale of the liuing God. Exod.12. 22.23. Ezec.9.4. 11. Reuel.10. 7.3.5.9.

Well, was it ſayd the poore receiue the Goſpell? The yong men are more forward in the truth, and more zealous then the aged, the ſonne then his father, the ſeruant then his maiſter. Once the yonger brother ſtole away the bleſſing from the elder, therefore the elder hated him euen for his zeale. And when was *Iacob* hated more then he is now? when was he ſo hated and perſecuted as he is now by *Eſau*? Yet in the old time men were more zealous in their age then euer we heare of them to be in their youth, yea they were zealous in the Lordes buſineſſe. Age hindered not *Noah* from building of the Arke when God commaunded him; age hindered not *Simeon* from reioycing and mirth when he beheld and embraced the Lord Ieſus Chriſt. Then old *Simeon* embraced Chriſt, and he enioyed him with heartie ioy in zeale, but now where is olde *Simeon*? there be but few of them to be ſeene cōming to the temple to receiue Chriſt, but now yong men receiue him, yong *Simeons*, yong *Daniels*, yong *Samuels*, yong *Timothies*, and yong *Oneſimus*, and the yong infants begin to ſpeake againe. The yong haue him, they are zealous, and I hope they will keepe him Gen.5.32. & 6.22. Dan.1.8. 1.Sam.2.3. 1.Tim.4.12 Phile.10. Mat.21.15

though old men neglect him. Sathan thou hast too much for nothing alreadie.

In peace, &c.

Christ brings peace with him, not the peace of the world, but that peace which passeth all vnderstanding, *my peace I leaue with you. Ioh.* 14 27. my peace remaine with you, saith he. Our peace is layd vp in Christ, and all the peace we haue, we haue by him, else it is no true peace.

Psal. 37. 37 *Simeon* was iust, and feared God in his life, and therefore he departed in peace: so marke the end of the iust, and follow their steps, and you shal then depart in peace, like the lambe vpon the crosse. Faine would *Balaam* die the death of the righteous, but *Balaam* must then liue the life of the righteous, therfore all men looke to this. Happie are they that depart in peace, who when death saith feare, & the serpent saith despaire, then say by the spirit to the flesh crouch, and bid the serpent flie while death openeth the prison doores.

Num. 23. 14.

If the Papistes would haue men to depart in peace, they would neuer say, that those which depart go to Purgatorie: for so by their owne saying, the worst part is behind. For they affirme that the paine thereof is farre grieuouser then any that in this life may be sustained. But againe some say, this Purgatorie is in the earth neare to hell, and so it is too far from heauen to be saued. Some say, they are punished there by fire, & some say by water, & some say by fire & water.

water. Some laſtly ſay, that the good Angels tormēt, and others ſay, that the euill ſpirites do it. In this varietie of moſt vncomfortable opiniōs, how is it poſſible hēce to depart in peace? But we muſt vnderſtand it is a painted ſepulchre made for the pāpering of the liuing, not for the puniſhing, nor purifying of the dead. For the Locuſt of Rome doth liue altogether by ſuch Trentals & by ſuch traditions, & this is the profitableſt dreame that euer any of thē dreamed, but it is manifeſt by the word of God, that where the tree falleth, there it lyeth, & ſhal lye for euer. *Dines* & *Lazarus* are dead, and where they are, thither ſhall we all go. Pro. 30. 15 Eccl. 11. 3. Luke. 16. 22. 25.

Sathan hath many ſleightes to deceiue vs, of which this is one of the greateſt, to bring vs frō the word of God to dreames, and traditions, & things inuented by the braynes of mortall mē which haue not the ſpirite God in them.

According to thy word.

All the ſeede falleth not into good ground, and therefore though I haue ſhewed you it is vngodly, as being not according to the word, ſome thinke it but a ſmall matter to ſay for the dead, Lord haue mercy vpō them, at leaſt they thinke it as it were a veniall ſinne, if it be a ſin. But let vs take heed how we make trifles of ſinnes, for there is no dallying with God, who is iealous as a conſuming fire, when his people make ſuch ſmall account of his wordes. Other demaund whether it be not better to ſay, God Heb. 12. 9.

be with thē, then the deuill be with them, both which are naught & to be eschued. And herein they aske this questiō, like a theefe who hauing robbed a man by the high way, & being takē with it, & demaunded why he did such a villany, saith, is it not better to rob him then to kil him? as though he must needs do the one of thē: thē what shameleſſe answer is this? for it is manifest, that of two euils none is to be chosē. Some will say, it is a testimonie of our good wil. To such we must reply saying, so it is a testimonie of your ignorance: and thē after a litle cōference they will graunt, that indeed it doth not profit thē. Thē we must reply & say, God hath made all things to profit vs, & hath commanded that nothing be vsed vnprofitably, no not so much as a vaine word speaking, saying, that for euery idle word we must giue accoūt at the day of iudgemēt. Then they reply again saying, if it do them no good it doth them no harme. But we must reply & say, it were good to beware lest it do thy selfe harme. Another sort will reply and say, I pray God I neuer do worse. But to such we must answer, I pray God you may do better: and you should first know whether you do not harme before you do it. For indeed it must proceede of harme being spoken in doubting without faith, for if you beleeued that they were layd vp in peace whō you pray for, what need you pray for thē at al? But it shewes an vnbeleeuing heart, & we know

Mat. 12. 36

know that whatsoeuer is not of faith is sinne, & the Lord wil say of them, who hath required those things at your hand? you haue wrought vanities. Now therfore you wil not leaue it, because you vsed it: thē will you say also, we will not leaue our lying, nor our swearing, nor our cursing, because we haue vsed it. It will grieue me if I heare you vse these speeches hereafter, hauing no reason nor proofe of Scripture to maintaine it by, or to be your warrant in it. Therefore I charge you in the name of God, that you vse them not, but rather when you heare this, or any other sinne condemned, lay hands vpon it, and see that you put it to death without delay, according to the law of God. Rom. 14. 23.

According to thy word.

When Sathan hath once possessed vs with this opiniō, that in the seruice of God we may neglect the word of God, then profites and pleasures guide vs in our profession, but they that do so professe Religion and godlinesse, can neuer haue any comfort by it all their life. For their owne hearts accuse them for hypocrites, because they wait not for the consolatiō of God according to his word, and whatsoeuer is not done according to that word can not be acceptable: & this word they care not for, neither haue it in estimation. When *Adā* seeth his nakednesse, the suttle Serpēt can deceiue no lōger, but before he seeth his nakednesse, he is euer deceiued, and led away with the multitude

into innumerable errours. Some say, they shall be saued by good workes, and some by the Popes pardon, others say by Purgatory, and these will haue a Masse song for thē as long as the world standeth, and all for one sillie soule thinking to be saued by it. And yet see their blindnesse, for they seeme to thinke that their torment shall not ceasse as long as the world standeth, else why should they finde and hire men to say Masse for thē so lōg? But these are the fat morsels of *Baals* Priests, & for this cause is the Popish Creede made very fauorable to the Clergy. Wel, say that ignorance is the mother of their deuotiō, for whē the couetousnesse of the Priestes and the ignorance of the people ioyned together, then they inuented Purgatorie, Masses, Prayers for the dead, and then all their trinkets. For if they had not held our fathers in ignorāce, keeping them frō the word, they would neuer haue bene Papists. But when they cast a mist before the eyes of men, then the blind fell into the ditch which doth containe so many grosse corruptions.

For mine eyes haue seene thy saluation.

For, &c. Because the holy Ghost by inspiratiō had declared vnto him, that he should not dye till he had seene Iesus Christ, therefore the same spirite led him to the Temple, & shewed him that which it promised, and hauing seene the same, he desireth & wisheth to die, & be released from this earthly prison, that he might liue

liue with God. As idle and euill wiſhes are vaine, becauſe they are not according to faith, nor groũded vpõ the word of God: ſo though we aske as cũningly as *Iacob*, & as earneſtly as the ſonnes of *Zebede*, yet if we aske not in faith according to knowledge, we can not obtãine. But we ſhould aske ſo that we may receiue, that we may not returne emptie. Therfore the groũd whereon *Simeon* ſetled himſelfe to wiſh for death, was, that he had receiued a promiſe of God, that he ſhould be deliuered from this miſerable life, whẽ he had once ſeene the light of the Gentils, the Chriſt; & now he had ſeene his Sauiour, and imbraced the true Meſſias, which was promiſed by the father, figured by the law, ſpokẽ of by the Prophets, foretold by the fathers, and pointed at by *Iohn Baptiſt*. For thus he reaſoneth: Now that I ſee thy ſaluatiõ according to thy word, and therefore the condition is now performed: let thy promiſe alſo be fulfilled: *Now let thy ſeruant depart, &c. For mine eyes haue ſeene, &c.*

Gen. 27. 17. 18. 19. 20. &c. Mar. 10. 35. 37. Iam. 17.

Mine eyes haue ſeene. &c.

Then we ſee that Chriſt was no ſpirite, neither was his body a fantaſticall body, for if he were a ſpirite, *Simeon* could not ſee him, and if his body were a fantaſticall body, then could not he haue imbraced him. Therefore we ſee that the words of the Scripture are true, which ſaith, that Chriſt was perfect man in all things, ſinne onely excepted. For he ſometime wept

Iohn. 11, as at the death of *Lazarus*, & likewise ouer Ie-
Luke.19. rusalem. Sometime he thirsted, as at the well
Iohn4. where the woman of Samaria disputed with
Luke.10. him: & also somtime ate, as at *Matthaes* house,
Luke.5. as also among Publicans and sinners, which in euery thing shewed himselfe to be perfect mā.

Haue seene, &c.

O Lord saith he, I desire now to be dissolued and free from the bondage of sinne, which so long hath inhabited in my mortall body, for now he is come, by whom thou hast promised to free vs and set vs at libertie, he is come by whom thou hast promised to breake the Serpents head, and he is come that will heale our infirmities, & giue strength against sinne and Sathā by faith, & peace towards God through loue. And now saith he, I haue embraced him, and thankfully do receiue him, I beleeue and am perswaded that this is the same Messias whom the Father promised, and the Prophetes foretold, all Israell longed and expected for, who is the light of Gentils, the glory of Israell, & the God of the whole world. So they which loue the truth of God, and wait with desire to be filled with the knowledge thereof, such shall not dye vntill they haue their hearts de-
Acts. 10. sire with contēplation thereof. For as *Peter* was
Acts. 8. sent to *Cornelius*, and *Philip* to the Eunuch: so the Lord will stir vp such of his seruāts, as may be fit instrumēts to minister the same vnto vs. *Iudas* indeede dyed before the time, and liued

not

not to see Christ crucified, but the Disciples which loued Iesus did see him dye like an vndefiled and innocent lambe, and that to their exceeding comfort and ioy, when they vnderstood how that he suffered death for loue of them and for their redemption. Now if Christ cannot hide him from such as hunger after him through loue, then what shall we say of our fathers which liued in the time of ignorance, that longed to see this light, although they had a mist cast before their eyes? surely such dyed not till they saw Christ & embraced him in their hearts. And this is our iudgement concerning them that died in the time of Poperie: and likewise as concerning the rest, which thought to be saued by Purgatory and Masses after that they are dead, we say that they which sleepe without oyle in their lampes, they dye ere they are aware of, and ere they wish for it, like the Philistins which sent for *Sampson* to laugh & mocke at him, & to sport themselues, vpon whom the house fell & destroyed them all: or like the Egyptians, which thought that the waters had made passage for them aswell as for the Israelites: both which dyed in and for their securitie, because they were not watchful nor prepared against the Lord called them. Iudg. 16. Exod. 14.

Haue seene thy saluation.

Seeing now he is come for whō *Simeon* longed, what are the troubles that are past and the sorrowes that are come to an end? so when we

haue our desires accomplished, feeling the sound comfort of the Gospell, what should we? how may we thinke, either on the length of time wherein we waited for them, or the tediousnesse, or also greeuousnesse of the troubles whereby we haue obtained them?

Haue seene thy saluation.

Deut.34. As *Moses* dyed on the mount where he saw the lād of Canaan: so the godly dye in the sight of God, and in the contemplation of his glory,

Act.7. like *Stenē*, who at the very instant of his death, saw the heauens open, and Christ Iesus sitting at the right hand of his father, and like *Simeon* here, which desired to be losed, and no doubt shortly dyed viewing ioyfully and so thankfully beholding the Lord of life.

Beloued, you are not ignorāt that the great day of the Lord is neare at hand, and therefore they that haue not yet seene Christ, they that haue not yet imbraced him, but still sleepe without oyle in their lampes, shall suddenly be ouertaken without the wedding garment, and shall be cast into eternall torment for euer.

Haue seene, &c.

There be many sightes of Christ, all go not

Mat.17. vp to the mount, as *Peter*, *Iames*, and *Iohn*, all

Exod.33. see not his face with *Moses*, all sleepe not in

Iohn.13 his lap with *Iohn*, all are not takē vp into hea-

2.Cor.12. uen like *Paule*, all embrace him not in their

2. armes with *Simeon*. But as pleaseth God so he sheweth himselfe vnto vs, & all that loue him

both

both ſee him and imbrace him.

To ſome he ſhewes himſelfe as in a glaſſe, to ſome generallie, to ſome particularlie, ſome he calleth earlie, and ſome he calleth late, and there is no hower in the day wherein he calleth not ſome to go labour in his vineyard. To ſome he ſheweth himſelfe by Angels, and to other ſome by viſions. *Abraham* ſaw three Angels, *Lot* ſaw but two, *Manoahs* wife ſaw but one, and yet one was enough. It is ſaid that *Abraham* ſaw Chriſt his daies, but we ſee him cleerer then *Abraham*, and cleerer then *Iohn*, if we beleeue in him as we ſhould. Some ſee Chriſt and not his ſaluation, and ſome ſee his ſaluation, and do not imbrace it. We ſee Chriſt when we heare his word, and we embrace his ſaluation when we beleeue it: they ſee him that heare him, they imbrace him that follow him. Here if they had heard me, I would haue ſearched Ieruſalem with lampes, to ſee who ſitteth in darkneſſe. But how can they beleeue the word of God which heare it not? How can they imbrace Chriſt which know him not? and all through ignorance, hauing not the meanes to ſee him, becauſe their leaders are either blind guides, ſleepie watchmen, or hireling ſhepheardes. And ſurely it is a wofull caſe, when ſhepheards go to taske, and let their owne ſheepe alone ſommer and winter. They ſheare them, but neither ſommer nor winter do they feede them. How ſhould thoſe people vnder

Mat. 20.

Gen. 18. Gen. 19. Iudg. 13. Iohn. 8.

their charge see Christ and his saluation, when they are so debarred of the wholsome foode, and euen starued to death many thousands of their soules, because they haue not the foode which nourisheth the soule vnto saluation? and how many be there which are as old as *Simeon*, and yet haue not embraced Christ Iesus? yea they know him not though they see him, neither do they wait for his comming, because they haue no desire to imbrace him, and therfore they deferre that, and put it off from their youth to their middle age, from their middle age to their old age, from their old age to death, and so they can haue no leisure in all their life to imbrace him. But to such as doe seeke him, and waite for him with vnfained diligence, we say as the Angell said to the woman at the sepulcher, feare not, you seeke the Lord Iesus. How is this world set to deceiue vs? we can finde leasure to do euill at any time, but we can finde no leasure in all our life long to do good, that we may at length enioy the true saluation.

Iohn. 21.

I haue somewhat to say to you of this Parish: A dainty was prepared for you, and you let the strangers take it from you, you were required to a fast, and you did feast your selues, you were required to come and pray vnto the Lord, and to humble your selues in his sight, that he may turne away his wrath from you, and you let the temple stand open and empty

for

or your parts, and your shops were as open, and you were about your marchandise, forsaking God, and seeking to winne the vniust Mammon, and the vanities of the world.

Thy saluation.

He came not by Angels, or by men, or by any other meanes, but onely from the alone and eternall God. He calleth him thy saluation, for his name was not giuen him by *Ioseph*, nor by *Marie*, but by the Angel of God, signifying that he was come from heauen. The father saw him when he was borne, the spirit came vpon him when he was baptized, the Angels ministred vnto him in the wildernesse, his enemies subscribed vnto him vpon the crosse, the Virgine trauelled, the star walked, the wise men came out of far countreis to worship him. Then is not this Iehouah the mighty God, whose birth is glorious, whose life is famous, whose death is meritorious? None can take vpon him the authoritie of God, but he, on whose shoulders the Lord layeth it, being sent of God & from God. Then we see that our Sauiour is the true Sauiour sent frō God, for all creatures beare witnesse vnto him, yea the very deuils, with al the euil spirits do obey his voice, at whose name all knees shal bow. He came not to bring health, wealth, pleasures, or profits, for the which if he had, then multitudes of worldlings would haue followed him, but he came to bring saluation, righteousnesse, peace, truth

Mat. 1. Luk. 1. Luke. 3. Luke. 4. Mat. 27. Mar. 2. Mar. 1. Phil. 2.

and life, therefore few care for him. He came to saue sinners, not all sinners, nor euery one
Mat.7. that saith Lord Lord, but he came to saue pe-
Luke.5. nitent sinners, which turne vnto God by their
repentance. Therefore he prayeth in *Iohn* for
Iohn.17. those onely that were giuen vnto him. So soone as the seed is sowne, the stones refuse it, or the sunne parcheth it, or the thornes choke it, and what comfort hath the Lillie among thornes? Therefore wisdome taketh her vnto her wings, and whispereth, saying, you shall
Prou.1. seeke me before I come, you shall seeke me but shall not finde me, because ye haue refused me when I offred my selfe vnto you.

Christ is their saluation that beleeue in him and make much of him, and thankefully receiue him. The godly he deliuereth from sinne, but the wicked he leaueth bound in the chaines of their iniquitie, to be tormented of him which had tempted them therunto, whose will they alwaies endeuoured to fulfill and not the Lords, and he sheweth them a hand vpon
Dan.5. the wall writing their condemnation, and another catching thē by the hairie scalpe, which maketh all their ioints to tremble, and their hearts to despaire, and he saith vnto them, what doest thou here without thy wedding gar-
Mat.20. ment? how darest thou come to steale away the childrens bread? The spirit of *Saule* wor-
1.Sam.16. keth in him in his bed and euery where, and he calleth for the harpe of *Dauid* to comfort his

heart

heart which cannot be comforted. And this spirite saith to *Iudas*, thou hast betraied thy Lord and crucified him, therefore go and hang thy selfe: for euen at the preaching of saluation, the horror of damnation, the marke of *Cain* sticketh within thee whosoeuer beleeuest not in Gods saluation. But the godly heart goeth home, hauing imbraced this saluation, chewing the cud and reioicing like the Apostles, which reioyced in that they were counted worthy to suffer for his names sake, and they say, ô what a good banket we haue had this day, what delicious dainties hath God feasted vs with! and so the Bee goeth loden to the hiue, and goeth longer in the strength thereof then *Elias* did. Mat.27. Gene.4. Act.5.41. 1.King.17.

Thy saluation. The onely Sauiour is here called saluation it selfe: for if he were called a bare Sauiour only, then you might likely vnderstand it by some other Sauiour, but here he is called saluation it selfe, to shew that there is no other. For there be more Sauiours, but no more saluations, as there be many wayes to death, and yet but one death. The brasen serpent was a figure of Christ, that they which are stong by sin, by fire, & by the serpent which beguiled *Euah*, may make speed, because there is no remedy but to come to Christ. Num.21. Iohn.3.

The Papists haue found out many saluations, they haue found out a saluation by Saints, a saluation by Angels, a saluation by Masses, a saluation by merites, a saluation by Idols, as

hough Christ had least to do in his owne office, for they haue other saluations to flie vnto. They will haue it, but they wil buy it, & what will they giue for it? why, they will fast so many daies, go so far on pilgrimages, hire Priests to say so many Masses, build so many Abbeis, and giue so many summes of money to the Monkes and Friars. Therefore this Scripture goeth against them, and doth dishonour their shamelesnesse, who (like *Nimrod*, that heaping stone vpon stone, would haue built vp to heauen) heape sinne vpon sinne, and euery houre some one heresie or superstition groweth vp from this filthy roote. For what Papist dare say that *Simeon* thought on any of these, or put confidence in any other Sauiour, but onely in him whom he imbraced in his armes? for saluation is by the promise of God, & all promises are in Christ. And though *Iacob* wanted bread, *Ioseph* wanted not money, therefore he gaue thē back againe their money, & likewise he gaue them that corne that they would haue bought with it. I would therfore wish them to say as *Iosephs* brethren did, that they haue their corne for nothing, and their money too, let them I say be content and reioyce to say, that they haue mercy for nothing and their works too. For God cannot be won by mens works, because they profit not him but themselues. There is no water can wash *Naaman* but Iordan, no water cā wash the leprosie of sinne, but

Gene. 11.

Gal. 3. 18.
2. Cor. 1.
Gene. 42.

2. King. 5.

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the bloud of the Lambe. By this the Israelites were saued when the destroyer passed by. By this the Lord knoweth vs to be his people, and by this the deuill knoweth vs to be none of his. As it is proper vnto God to be called goodnesse, so is it proper vnto Iesus Christ to be called saluatiō. He is also called the way, the truth and the life, for that life which we haue, is but a sparke and shadow of life, but he is the true & eternall life. Then seeing Christ is both our righteousnesse, saluation, and also the way, the truth and the life, to lead vs thereunto: it is as possible for vs without Christ to be iustified or glorified, as it is to be wise without wisdome, righteous without righteousnesse, or saued without saluation. Therfore let vs not be ashamed to take our water from the fountaine, seeing Christ is the fountaine of all wisdom, of all righteousnesse, of all truth, of all knowledge, of all saluation, and briefly of all goodnesse: for there is no other Arke to saue vs from the floud, no other ladder to ascend with into heauen, no other *Ioseph* to feede vs in the famine, no other *Moses* to lead vs through the wildernesse. But as the riuer Siloa runneth thorough all the land of Iudæa, and watereth the whole Cittie of God: so Christ doth shewe himselfe all in all, and all-sufficient in mercie to saue and to blesse all his Church with spirituall gifts. If Christ be saluation, what shall make vs despaire? shall Sathan? No, for hee

Act. 4. 12. Exod. 12. Iohn. 14. Ephes. 4. 1. Cor. 15.

hath ouercome Sathan. Shall death? No, for he
Rom.5. hath ouercome death. Shall hel? No, for he hath ouercome hell. Shall the Law? No, for he hath fulfilled the Law. Shall wrath? No, for he hath
Esay.63. troden the wine presse of his fathers wrath. Therefore it was a sweet saying of one at his death, when mine iniquitie is greater then thy mercy ô God, then will I feare and despaire.

Saluation is borne, therefore we were all in the state of cõdemnation before: light is come, therefore we sate all in darknesse before: glory is come, therefore we were all loden with shame before: life is come, to shewe that we were all dead in sinne before. Life is come, and light and saluation: life to the dead, light to the blind, and saluation to the damned. For Christ is called saluation, to shew that without him we are all damned firebrands of hell, heires of condemnation, and forsaken of God. To him that is sicke, it is easie to be thankfull when he is whole, but when he is whole it is harder to be thankfull then to be sick. I would faine be disprooued, that Niniuch might bee saued though *Ionah* would not.

Thy saluation. This worde saluation is a sweet word, yea the sweetest word in all the scripture, & yet many despise this worthy iewell, because they know not what it is worth, like the dawes which would rather haue a barley corne, then a pearle or a iewell, because they know not the value therof. O Lord what

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is man that thou art ſo mindfull of him! O mā what is God that thou art ſo vnmindfull of him! If a friend had giuen vs any thing, we would haue thanked him heartily for it, but to him that hath giuen vs all things, we will not giue ſo much as thankes. Now therfore let the rocke guſh forth water againe, and let our ſtonie hearts powre forth ſtreames of teares in vnfained repentance. We haue all called vpon you but none regardeth vs, as though God were as *Baal*, & as though *Dines* felt no payne, nor *Lazarus* ioy, but all were forgotten. Many times Chriſt commeth into the Temple, and there is ſcarſe a *Simeon* to embrace him, the babe is here, but where is *Simeon*? Pſal. 8.

If God had not loued vs better then we loued our ſelues, we ſhould haue periſhed long ere this, and yet we embrace not Chriſt as *Simeon*, who hath ſaued vs from temporall and ſpirituall puniſhmēt. We are inuited to a banket, he who calleth vs to it is God. What is the banket? Saluation. Who are the gueſtes? The Angels and the Saints. What is the fare? Ioy, peace, righteouſneſſe, this is the fare, and we inuite you euery one: yet who will come at our bidding? ſome for want of faith, ſome for want of loue, ſome for want of knowledge, haue deſpiſed this holy banket, yet vnto this art thou called ſtill, ô ſoule vnworthy to be beloued.

FINIS.

THE SECOND SERMON OF THE SONG OF OLD FATHER SIMEON.

Thy ſaluation vvhich thou haſt prepared before the face of all the people, a light to be reuealed to the Gentiles, and the glorie of thy people Iſraell.

THY *ſaluation*. This word ſaluation is a ſweet word, & holds me to it like an Adamant, for when I thought to proceede, this word ſayd vnto me, ſtay here, teach this and teach all, learne this and learne all: for it is the pith of all the mercies of God towardes his children.

Chriſt is called ſaluation, becauſe no man ſhould deſpaire, and becauſe it is impoſſible to be ſaued without him, for ſaluation is onely in him. Chriſt can do any thing but this, he can not ſaue him that will not repent. He is called the ſaluatiō of God, becauſe he came not from mē, nor from Angels, nor by chance, but from God himſelfe, and therefore his name was not giuen him after the manner of men, which was, that euery father ſhould name his owne child, but ſo did not *Ioſeph*, for the Angell had giuen him direction for his name. The Virgin, the

Luke. 1.
Luke. 1.
Mat. 2.

the oracles, the babes, the ſhepheardes, the ſtarre, the wiſe men, the voyce of the crier, the deuils, the leapers, the ſicke, the dead, the earthquake, the ſunne, the moone, and all the creatures do beare witneſſe vnto the Sonne of God which is our ſaluation: he is called the ſaluation of God, becauſe he is a ſaluation according to Gods own mind. He came not to bring eaſe and libertie, but he came to bring the ſpirituall ſword, and condemnation to all obſtinate ſinners, yet ſaluation to the penitent. Luke.2. Mat.2. Luke.3. Mar.1. Luke.4.15 Iohn.11. Mat.27.

I ſhewed you how many deſpiſed this iewel becauſe they know not what it is worth, how few *Simeõs* there be in the Tẽple, how few *Nathanels*, how few men that feare God, theſe plants grow not on euery groũd. Who would be vnthãkfull if he knew what the Lord giues, & what he forgiues? he giues the ſonne for the baſtard, the Lord for the ſeruant, the righteous for ſinners, the innocẽt for the wicked, and the almighty Lord for the ſinfull ſonnes of mẽ. Do you not maruell how you cã offend this Lord willinglie, which hath done ſo much for you? Here I reproue vnthankefulneſſe, ſecuritie, and negligence, ſtriuing as it were to crucifie Chriſt agayne, as the wicked Iewes did, who neuer proſpered ſince the time that they ſayd, his bloud be vpon vs, and vpon our ſeede. They were not like *Simeon*, who as ſoone as he ſaw him, embraced him, & reioyced ouer him. There is no ſhew of grace in thẽ which ſhew Mat.27.25

no liking of godlineſſe, neither in themſelues, nor in others : for this is the firſt part of our conuerſion, to loue them that loue God, and ſo they are drawen to the Sonne. No man will
Gen. 7. build an Arke vntill the floud come, no man will ſeeke for corne vntil the famine come, and
Gen. 42. ſcarſe *Lot* will be gone out of Sodome before
Gen. 19. the time of execution of Gods wrath do come vpon them. We preach vnto you, and call vpon you, we haue euen wearied our ſelues among you, we haue reproued you for ſinne, and we muſt ſtill reprooue you vntill you amende: now therefore if there be any grace in you, if yee haue any knowledge, any feare of God in you, if you haue any goodneſſe in you, if you haue any leaſure to be ſaued, turne backe now from doing euill, come out of hell, and plucke your limbes out of the clouches of the Serpent, for verelie we haue not done ſo well in this Citie as the Niniuites did, for all the preaching and teaching we haue had. For who hath determined in his heart to amend his life? who hath left his pride? who hath reſtored that which he hath taken by extortion, vſurie, and wrong? Surely they that haue done thus are monſters, I can not ſee him, he walketh inuiſible and can not be found. The heauens trembled at the death of Chriſt, the ſunne did
Mat. 27. 45. 51. 52. 53. hide his face, the earth quaked, the vayle of the Temple rent in ſunder, the dead bodies roſe out of their graues, and all this was to ſhew,

that

that the Prince of the world ſuffered violence, and that the Lord of life ſuffered death for the ranſome of vs, and of all whoſoeuer throughout the world do beleeue the Goſpell, and liue in obedience thereof, and withall that he ſuffering for ſinnefull and wretched man, was a conquerer ouer hell and all euill, and had ouercome death. The Scribes are againſt him, the Phariſies were againſt him, the rulers band themſelues againſt him, the Atheiſtes againſt him, and all the ſpitefull and enuious Iewes againſt him, whoſe birth was baſe, whoſe life was contemptible, and whoſe death was ignominious, but God was with him, and in him, by whoſe power he ouercame them all, and ſo became the ſaluation of God.

Dauid being to encounter with *Goliah*, *Saul* tooke and put on him his owne harneſſe, but he could not weare it, it was to heauie for his litle body, therefore he tooke nothing but a ſtaffe and a few ſtones in a ſcrip, and ſo *Dauid* ſlue the pride of the Philiſtines and the feare of Iſraell. And euen thus the Lord ſet his Sonne to fight with the prince of this world, not with ſwords and targets, bowes and billes, but with the word and ſpirite of God, with the which he hath ouercome, and through him we alſo haue the victorie. 1. Sam. 17.

Which thou haſt prepared before the face of all people, &c.

He ſpeakes this to the end that the eyes of

all mankind may be fixed vpon him, as the eyes of all Israell were fixed vpon the brasen
Numb.21. Serpent in the wildernesse, that when they be stinged with the sting of that fierie Serpent which deceiued our forefathers, they may flie vnto him for helpe, lest they perish in their sinne, and their bloud be on their owe heades.

Which thou hast prepared.

He was prepared long ago, as it doth most plainly appeare: for the Virgin which bare him, the place of his birth, the poore estate wherein it was, his miracles, his Apostles, his torments, his crosse, his death, his resurrection and ascention into heauen, all these were foreshewed and foretold long before they came to passe. Therefore some sayd, who is this that is so often spoken of by the Prophets? who is this
Luke.4.7. that can do many miracles, that the Scribes
Iohn.11. & Pharisies can not do? that cā rayse the dead,
Luke.8. that can ceasse the windes, that can calme the
Mat.27. waters, at whose suffering the earth quaked,
Iohn.10. the Sunne hid his face, darkenesse came o-
Mar.6. uer all; and being dead, rose agayne by his owne power, and ascended into heauen in the sight of a great multitude? How can it be then but it must be knowen *before the face of all people*, which was so manifest by dreames, by visions, by oracles, by power, by authoritie, and euery thing? for there was nothing which had not a tong to speake for God. Euery thing was prepared for him before he came to be reuealed,

uealed, he came not in the beginning, nor in the ending; he came not in the ending, that we which come after him might long for his ſecond comming. He came not in the beginning, becauſe that ſuch a Prince as he ſhould haue manie banners and triumphes before him. He came not in the beginning, becauſe the eyes of faith ſhould not be daſeled in him, and leſt they which ſhould liue in the latter times ſhould forget him and his comming, which was ſo long before, euen as you forget that which I haue ſaid as ſoone as you are gone hence. He came not in the beginning becauſe if he had come before man had ſinned, man would haue acknowledged no need of a Phiſitian, but when man had ſinned, & had felt the ſmart of ſinne: for when they were caſt out of Paradiſe, they ran vnto Chriſt, as the Iſraelites did to the Serpent. He came not in the beginning, but in the perfect age of the world, to ſhew that he brought with him perfection, perfect ioy, perfect peace, perfect wiſedome, perfect righteouſneſſe, perfect iuſtice, perfect truth, ſignifying thereby that notwithſtanding he came in the perfect age thereof, yet he found al things vnperfect. The Iewes thought that he ſhould come like ſome great Prince, with pompe and glory, which was a carnall cõceipt, for herein they were maruellouſly deceiued, his father was but a poore carpenter, & his mother but a ſimple woman, and he a ſil-

lie babe wrapt in cloutes. Then ought not we to reuerence our Lord, and to prayse his name, for that he became so humble for vs most vile wretches that are worthie of nothing? yet we see how cruelly they dealt with this blessed one which came to saue them. Ignorãce sate in the chaire, deceipt gaue the sentence, and cruelrie executed him, with the most painfull and shamefull death of the crosse. O that your eyes do not dasell, and your eares tingle, and your hearts maruell at this dealing of theirs to our louing Sauiour, which came to saue thẽ if they would, and especially in that you now see that he abased himselfe for our sakes euen to the vttermost! ô wonderfull thing to thinke of! If you would marke, I would make you in loue with him before I haue done with you, I say vnto all those that come hither to be edified, take your fill of pleasure, enter into Paradise, lift vp your eyes, stretch forth your hands and eate your fill of the tree of life, and the Lord will go home with you, imbrace him and kisse him, entertaine him well, and he will dwell with you for euer. But you that come hither for fashions sake, either to see or to be seene, to finde fault with somewhat, or to make an hypocriticall shew of godlinesse where there is none, I tell you that comfort shall shake hands with you at the dore, marke it, and you shall see that my wordes are true. Shew me what it is that is better then saluation. I would haue

none

none of you to be damned if I might preuent it, nor so much as a peece of you to be giuen to Sathan, therefore I would I knew that stone that would kill *Goliah*, for I would strike it with all my might into his temples. If you wil, you may be saued, and the Lord will one day put those words in my mouth that will touch your hearts. Therefore now arise kisse and imbrace the sweet babe Iesus, and then afterward frame your selues to obey him, for then the Lord will knock at your hearts, and if ye will let him in, he will teach you all things. The Lord came not in the beginning, nor in the ending, but he came in the middle age of the world, to shew that if it will not learne now, it will neuer learne to come vnto God by repentance and amendment, that they may learne to kisse the sonne least he be angry, & so they perish in his wrath like Sodome. He came in the middle age of the world, to shew that he was indifferent for the world, to giue light and life vnto al that returne vnto him. For God respecteth no persons, but euery man of what nation or countrey soeuer he be, that feareth God and worketh righteousnesse, is accepted of him, & he wil fulfil their ioyes through Christ, yet not when we wil, but according to his owne good pleasure, & when he thinketh good. Therfore, Stay *Helias*, anon the rauens will bring thee meate, and thou shalt haue enough. Anon *Moses* will deliuer Israell. So saluation is al-

Psalm. 2.

Acts. 10.

1. King. 17.

Exod. 14.

ready prepared of God, and hath bene long since with fulnesse of knowledge, and all excellent gifts, and he will giue them to vs when he seeth good. But we are like whining childrē, that will not stay till their milke be cold, but would haue it though they be scalded with it: so we would haue the knowledge of God & liberty before we know how to vse it. We wold know the high mysteries and deepe counsels of God, before we know our selues, we would haue the liberty of the Gospel, when we know no way how to vse it but in securitie. But the Lord, he will wisely giue vnto vs as it were our bellies full when he seeth it good, and when he seeth vs ready for it, who knoweth our hearts better then we our selues.

A light to be reuealed to the Gentiles, and the glory of thy people Israell.

You haue heard *Simeon* shewing the cause why the Sonne was sent from the Father, why he became man which raigned before in Paradise. What moued God to leaue his ioy and his blisse, and suffer more then all the world could suffer together? A great cause it is that would make a king leaue his kingdome and fall to beggerie. A great and wonderfull cause it was that made Iehouah to come downe from heauen to suffer miserie vpon the earth. Two vnder causes *Simeon* sheweth why this Messias came from heauen. The first, that he might enlighten the Gentiles, which sat in darknesse,

and the ſecond, that he might be the glory of Iſraell, which gloried in their ſacrifices and in their ceremonies, and ſo had no glory before he came, but were like the Moone when the Sunne doth ſhine vpō it, or like *Rachel* which deſpiſed *Leah* & became barren. And they deſpiſed the Gentiles light, like that ſonne which was angry becauſe his loſt brother came home againe, or like thoſe labourers which checked the Lord of the vineyard, becauſe he gaue vnto the other labourers as much as he gaue vnto them. But the Gentiles are like *Leah*, who being deſpiſed became frutefull. *Simeon* reioyced in Chriſt, not onely for that he was the glory of Iſraell, but alſo for that he was the light of the Gentiles. Shall the head be ſorrowfull becauſe the hand is well? nay rather the hand ſhould be glad becauſe the head is wel, and the head becauſe the hād is well. The father ſhould be glad becauſe his ſonne is ſtronger then himſelfe, the mother ſhould be glad becauſe her daughter is wiſer then her ſelfe, the brother ſhould be glad, becauſe his brother is richer then himſelfe, the miſtreſſe ſhould reioyce, becauſe her maide is a better houſewife then her ſelfe. But we enuy our brethren and our neighbours, becauſe they are better then we, and becauſe God hath bleſſed them with temporall or ſpirituall things aboue vs: if we ſee that they haue learning, then we enuie them for their learning, if he haue more giftes, we

Luk. 15.

Mat. 20.

Gene. 29.

enuie him for his gifts, if he haue more knowledge, we enuie him for his knowledge, if he haue more zeale, we enuie him for his zeale, if he haue more riches, we enuy him for his riches, and how can we reioyce when euery bodies good is our euill, and euery bodies ioy is our sorow? But fixe your eyes vpon Christ alone, and he will fulfill your ioy, if you looke
Gen.19. not back to Sodome like *Lots* wife. If you loue ioy and gladnesse, Christ is ioy and gladnesse, if you loue comfort, why, Christ is the comforter of all that beare his crosse, if you loue life, Christ is eternall life; if you loue peace, Christ is peace; if you loue riches, Christ is full of heauenly riches, and full of liberalitie to bestow them vpon all such as loue God: so Christ is all in all vnto the godly, & they haue more ioy in Christ alwaies and in all things, then the richest, and most glorious and sumptuous Prince in the world, then *Salomon* himselfe had in worldly riches, honors, pleasures, ease or felicitie. For the wicked which put their trust in riches, and make them gods of golde and money, of ease and pleasures, though they do all that they can to fulfill their lusts, and take neuer so much pleasure, and be neuer so merry, yet they can haue no true ioy, nor peace of conscience, for all the peace, the mirth and sport they haue, is but deceipt, all false and indurable, like the grasse, greene in the morning, and withered ere night. But when the

Lord

Lord doth knock at their hearts, & ſtrike them with a feeling of their horrible tranſgreſſions, as no doubt he will, then they are all in a maze, and they can haue no ioy, no peace, no reſt, but they may ſay, in laughter my ſoule is ſorrowfull, in eaſe my ſoule hath trouble, in mirth mone, in riches pouertie, in glorie ſhame, in life my ſoule is euen dead, in plenty my ſoule wanteth all things wherein it ſhould reioyce, it is deſtitute of all comfort, and poſſeſſed with all ſlauiſh feares like *Cain*, who being Lord of all the earth, yet had no ioy in it when God had once forſaken him. Likewiſe *Saul* when God had forſaken him, he had no ioy of all his kingdome, nor of all his riches, and then who had more ioy, *Saul* the king, or *Dauid* the ſubiect? So then we ſee that perfect ioy can be had in nothing but in God & in Ieſus Chriſt. Wherfore as by the ſtreame you may be led to the fountaine, euen ſo let the ioy and peace of this life ſerue to lead vs to God which is perfect ioy and peace, & there reſt, like the wiſe mē which were guided by the ſtarre, to come to the true ſonne of grace Ieſus Chriſt whē he was borne: and if we reſt not in him when we haue found him, there is no reſt for vs, we ſhall be like the reſtleſſe doue, which flurtered about and found no reſt any way, till ſhe returned to the Arke: but we ſeeme as though we ſought him and found him, when as we do but play the hypocrits. *Salomon* ſaith, that the waies of the whore

Iſay. 48. & 57.

Gene. 4.

1. Sam. 16.

are prosperity and welfare, for she euer putteth on a vizard, that she might not be knowne to be so vile as she is: so vnder the colour of goodnesse euill is alwaies lurking.

Therefore also is Christ called the light, because we should leaue our foolishnesse seeing light is come, and that we should forsake all our lights which are but darknesse, and cleaue vnto his light which is the true light in deed.

A light to be reuealed to the Gentiles, &c.

He came to lighten the Gentiles, and they receiued him with thankfulnesse, of whome there was no hope of goodnesse left. Who would suppose that the barren woman should become fruitful, or the prodigal sonne returne home againe? It is like as if an owle should be conuerted to see light, or as if the streame should returne into the fountaine, or as if an old man should become yong againe.

A light to be reuealed to the Gentiles.

To be reuealed, not yet reuealed, the Iewes must first reiect him before the Gētiles receiue him: & when the Iewes did oppresse him, condemne him, & crucifie him, then were his arms
Luk. 14. 23. spred vnto the whole world. When the guests would not come, then he sendeth into the high waies, to compell others that would not come willingly vnto it. Comfort is on foote, & that
Mar. 12. which will come shall come, &c. The Queene of Saba came from the vttermost part of the earth to heare *Salamons* wisedome, and the

wiſemē came from the Eaſt to ſee Ieſus Chriſt, but we may ſay, the Lord was here in the Temple, and I was in my ſhop, ſelling and buying, lying, deceauing and ſwearing. Well, when he comes back againe I will be better acquainted with him: and ſo we eſteeme not of his preſence in any reuerent ſort. The Shunamite ſaid; Let vs build a chamber for the man of God, then we ſhould build an houſe. *Zacheus* did climbe vp into a tree to ſee our Sauiour, & the Lord ſeeing his deligence called him. *Zacheus* come downe, for I will dine at thy houſe this day, and that was a ioyfull day with *Zacheus*, for then ſaluation came into his houſe and vpon all his familie: he gaue the Lord a feaſt, and the Lord made him a far better feaſt of peace, a feaſt of ioy, a feaſt of heauenly things, and ſo for his zeale and indeuour to ſee Chriſt bodily, he ſhewed himſelfe vnto him ſpiritually, euen to his hearts deſire.

2. Kings. 4. 20.

Luke. 19.

To be reuealed.

Haue an eye to the future tenſe, that which is not ſhall be. As for example, *Salomon* was wiſe, but he is fooliſh, *Sampſon* was ſtrong, but he is weake; *Iudas* was a preacher, but he is a traitour, *Paule* was a perſecutor, but he is a preacher; *Peter* was a denier of Chriſt, but now he is a bold profeſſor of Chriſt; *Moſes* was learned in the wiſedom of the Egyptians, but now he is learned in the wiſedom of God, by which the wiſedome of the Egyptians is made but

1. King. 3. 22. 11. Iud. 13. & 15. and 16. Luke. 6. Act. 1. Acts. 9. Mat. 26. Acts. 4. Acts. 7.

meere fooliſhneſſe in the ſight of God. Others as heathen Philoſophers, *Plato*, *Ariſtotle*, *Cato*, *Crates*, and ſuch like, were counted very wiſe men in the ſight of the world, yea they wrote ſo many bookes full of wiſedome, and all ſo adorned with notable ſentences and wittie ſayings, that one would thinke all wiſedom were buried with them, ſo famous were they, and ſo full of earthly vnderſtanding, teaching manners, counſels and policies: yet for my part I haue neither ſeene nor heard of any ſuch, being wiſe in worldly things and without the wiſedome of God, but that they haue committed ſome notorious fooliſhneſſe in the ſight of all men, like *Achitophell*, of whom we read that he was ſo wiſe a counſeller, that his counſell was like as one had asked counſell at the oracle of God, and yet ſee the end of him, he hanged him ſelfe, and all for want of the knowledge of God. It had bene better therefore for him to haue had more wiſedome and leſſe wit. *Crates*, *Ariſtotle*, *Plato*, and others of the wiſe Philoſophers, haue either poiſoned, burned, or drowned themſelues, and ſo we ſee that the end of wordlie wiſedome, is meere fooliſhneſſe, and the fooliſh haue more peace then the wiſe: for their wiſedome without the feare of God, doth them no more good then the Arke did to the Philiſtines, which did nothing but torment them, becauſe they knew not how to vſe it, and therefore vnreuerently abuſed it. For if

2.Sam. 16. 23.
2.Sam. 17. 23.
1.Cor. 1. 20
2.Sam. 5.

your

your wiſedome conſiſt in eloquence of words, in profunditie of wit, to gaine craftilie, and ſpend warily, to inuent lawes, to expound riddles, and interpret dreames, to tell fortunes, and prophecie of matters by learning: all your wiſedome is but vexation of the ſpirit; for all theſe without the feare of God do vs no more good, then their wit did theſe Philoſophers, which notwithſtanding ſate in darkeneſſe. And I am afraid though Chriſt brought light vnto the Gentils, yet it may be ſaid, that the Gentils ſit in darkneſſe ſtill, ſauing a few Leuites ſcattered vpon the mountains, for whoſe ſake Sodome is ſpared. And becauſe thoſe had not the knowledge of God, therefore they worſhipped *Mars* and *Cupid*, ſunne and moone, beaſts and ſerpents: ſo the Philiſtines worſhipped *Dagon*, the Epheſians worſhipped *Diana*, the Aſſyrians *Neſroch*, the Iſraelites worſhipped a calfe, *Ahaziah* worſhipped *Beelzebub*, the Moabites worſhipped *Chamos*, the Samaritanes did worſhip vnto *Baal*: ſo the truth to ſuch ſeemeth falſhood, and error ſeemeth truth. As for example, that the world ſhould be made of nothing, that the word became fleſh, that God and man was ioyned together in one perſon, that one man may be righteous in the righteouſneſſe of another, which is Chriſt, and that the dead ſhall riſe againe, theſe ſeemed fooliſhneſſe vnto the Gentiles, neither could they beleeue

2.King.17. 30. Iud.16.23. Act.19.33. 2.King.19. 37. Exod.32. 4.6. 2.King.1.2 1.King.22. 13. 1.King.16. 32.

them. No more can some Gentiles amongst vs at this day, which are but naturall men, therefore they do not beleeue them: for when they professed themselues to be wise, they became fooles, saith the holy Ghost.

Rom. 1. 22

So then we see now what Christ hath done for vs, he hath bound that Serpent, which hath sowen all the tares, so that the Deuill is fayne for want of better lodging, to enter into swine.

Heretofore, whereas one followed God, a thousand followed *Baall*, but now kings and Princes lift vp their heades, desiring Christ to raigne with them and in them. Heretofore we made our selues like the woũded man, we were spoyled, we were stript naked, and we were bathed in our bloud, being full of woundes, but now Christ hath furnished vs, he hath washed vs, he hath clothed vs, and we are now become true Israelites: vs which were the vile and wild oliues, he hath grafted vpon the true oliue, and planted vs in a fruitfull soyle. And what cause can we shew for this but onely mercy? For heretofore we were called fooliſh, but the Lord hath made vs wise according to the wisedome of God in these dayes by his spirit: but if you deserue to be called the fooliſh nation again, thẽ ye are most vnhappy & most cursed. So now we haue heard that the Lord doth reueale all his coũsels vnto his Prophetes, & how the glorie of Israell is now reuealed to be the light of the Gentiles. And you haue heard the

Deut. 32.

cause

cauſe why: becauſe the Iewes reiected their owne ſaluation. You haue heard that the cauſe was onely his mercy and his loue, becauſe mercy can not containe it ſelfe within Ieruſalem.

A light to be reuealed to the Gentiles, and the glorie of thy people Iſraell.

You haue heard why Chriſt is called light, why he is called the light of the Gentiles, why the Lord did chaunge a curſe vnto a bleſſing, and why the Gentiles did chaunge darkneſſe for light, and a thouſand Gods for one true God. Then the Gentiles receiued more grace then they deſired, for the Lord came vncalled into their owne houſes, and made a feaſt vnto them in their owne houſes. The light of the Gentiles is our light, your light and my light: Chriſt is our grace, your grace, and my grace, and Chriſt is our ſaluation, your ſaluation, and my ſaluation. He came vnto the Iewes, and for the Iewes, and yet his comming vnto the Gentiles was better then to the Iewes. He came into the world when the world did abound in all wickedneſſe, and ſaued vs when we moſt deſerued wrath. Wonder at this you that wonder at nothing, that the Lord would come to bring ſaluatiõ, to redeeme our loſt ſoules, euen as it were againſt our willes: ſo that now we would not be as we were for a thouſãd worlds. The blindneſſe of the Iewes, was and is wonderfull, who heard of their reiection, and of our conuerſion, and yet vnderſtood it not, neither

sought to preuent Gods wrath in reiecting of them. Therefore the rocke which should haue saued them, did shiuer them in peeces, wherein was shewed their wonderfull blockishnesse, hauing it so often foretold by their Prophets, figured in their law, shadowed in their sacrifices, and read in their Churches from Saboth to Saboth. Euery thing that commeth to passe in Churches, in common weales, in Cities, in countries, in kingdomes, & in prouinces, these are all foretold in the Scriptures, and yet none do vnderstand it, sauing a few chosen ones whom God loueth. For, the comming of Antichrist, the ouerthrow of kingdomes, the darknesse of Poperie, the light of the Gospell, the conuersion of the Gentiles, & the reiecting of the Iewes, all these are set down in the Scriptures, & yet we can not vnderstand it, though we heare it day by day, because we do not giue our minds to vnderstanding. Such hearers shal stand in a maze before the righteous and terrible throne of God: the dead shal rise, the trūpe shall blow, and all the world shall be in an vprore, and they shall stand quaking, when their hearing without profiting shall be layd to their charge, and they shall say, ô we haue knowen no such things: but surely if the Iewes could come out of hell, they would admonish vs to take better heede how we heare: for we heare as though we did not heare at all, our mindes are otherwise occupied. Now when

we

we ſee any thing come to paſſe, as it is foretold in the Scriptures, then we muſt ſay as Chriſt ſaid, this prophecie is fulfilled, for all things that are written are come to *Scriptum eſt & factum eſt*, that is, as ſure as it is written, ſo ſurely doth it come to paſſe. It prophecieth nothing but that which truely is fulfilled in due time, and the more often it ſpeakes of a thing, the more certaine, the more excellent, & the more to be beleeued it is. Like a iewell that is beſet with pearle, ſo is our calling ordained with Scriptures, for ſo doth God tender our calling, which is ſo often in his mouth, and we ſo often in his remẽbrãce, that he ſpeaketh of vs in euery booke throughout the whole Scriptures, like a kinde ſpouſe whoſe lotue is in a ſtraunge countrey, and he delighteth himſelfe with thoughtes and meditations of her: ſo he did long vntill the Gentiles were come to him agayne, like the prodigall child, whoſe father did long vntill he had imbraced him. When ſhall my prodigall ſonne come home agayne ſaith he? I wil put my beſt garmẽt on his back, and my gold ring vpon his finger, and his fare ſhall be the daintieſt morſell. And thus God longeth for our ſaluation, and he knocketh at our doores. Is faith here? is loue here? is one called the feare of God in this place? Luke. 15.

And as loue maketh louers ſometime to ſpeake plainly and familiarly one to another, ſometime by darke ſpeeches and riddles, ſome-

time by letters, sometime by dumbe shewes & signes, & sometime to hide themselues one from another: so our God speaketh sometimes plainely vnto his Church, sometime darkely and mystically, sometime he turneth his face from his Church and deare spouse, as though he would not speake vnto her for loue, as appeareth in the booke of the Canticles. Of the casting off of the Iewes and calling in of the Gentiles, the first type or figure was *Cain* and *Abell*; *Cain* was the eldest sonne of *Adam*, and *Abell* the younger, yet God loued *Abell* and accepted his sacrifices, but God reiected *Cain* for his wickednesse, and he became a reprobate. Euen so doth God, he reiecteth the Iewes which were the eldest sonne, the true oliue, & the natural seede, and Gods deare children if they had continued in obedience, & he taketh vs being but the youngest sonne, the wild oliue, the seede of the wicked, and maketh vs children by adoption vnto him, onely of his meere mercy without any other cause.

Gen 4.

Gen. 9. so it hath been thought: but Iapheth was the eldest, Sem the next: Cham the youngest.

The second example was *Sem* and *Iapheth*, both which were *Noahs* sonnes, *Sem* was the first sonne, and *Iapheth* the third and youngest, and of this *Iapheth* came the Gentiles: of him said *Noah* God perswade *Iapheth* that he may dwell in the tents of *Sem*, that is, that they may be vnited together, as we see it is come to passe. Other sheepe I haue saith Christ, which are not of this fold, them also will I bring, & they

Gen. 5. 32. 9. 24 10. 21. and 11. 10.

Gen. 9. 27.

Ioh. 10. 16.

shall

ſhall heare my voyce, and there ſhall be one ſheepefold and one ſhepheard.

The third type or figure was *Iſmaell* and *Iſaak*, both the ſonnes of *Abraham*: *Iſmaell* was the eldeſt, *Iſaak* the younger, yet *Iſaak* was choſen of God, and enioyed the promiſe, And *Iſmaell* his eldeſt brother a mocker of *Iſaak* was put away, the Lord was not with him. Gen. 21. Gen. 22.

The fourth type or figure was *Iacob* and *Eſau*, both ſonnes to *Iſaak*: *Eſau* was the elder brother and *Iacob* the younger, yet God loued *Iacob* and hated *Eſau*, becauſe *Eſau* contemned his birth-right, and ſold it to *Iacob* for a meſſe of pottage, and therefore *Iacob* ſtole the bleſſing from him: ſo God bleſſed *Iacob*, but curſed *Eſau*; whereby is ſhewed that the Lord did for the contempt of the Iewes, take away their birth-right and their bleſſing, and hath giuen it vnto vs. Gen. 25.

The fift type or figure was *Leah* and *Rachell* the two daughters of *Laban*; *Leah* was the elder, but bleare or ſquint eyed, *Rachell* the younger beautifull and fayre. 17. Therefore *Rachell* was beloued of *Iacob*, and *Leah* deſpiſed. 18. Yet *Leah* was firſt maried. 23. and alſo made fruitfull. 31. but *Rachell* alſo was after maried. 28. and more beloued. 30. & hauing enuied her ſiſters fruitfulneſſe. 30. 1. and repeted, God remembred her, and made her fruitfull. So Chriſt firſt maried the Iewes, & made them glorious, but when the deſpiſed their glorie, Gene. 29. 16.

he maried with the Gentiles, and they enuying their happineſſe, of barren in all goodneſſe, became fruitfull in true holyneſſe.

The ſixt figure was *Manaſſes* and *Ephraim* the two ſonnes of *Ioſeph*, *Manaſſes* was the eldeſt, & *Ephraim* was the yongeſt. Both of them *Ioſeph* hauing brought to *Iacob* his father that he might bleſſe them, he tooke *Manaſſes* & put him towards *Iacobs* right hand, that he might bleſſe him firſt and more plentifully, and he tooke *Ephraim* and put him towardes *Iacobs* left hand. But *Iacob* ſtretched out his right hand, and layd it on *Ephraims* head which was the yonger, & his left hand vpon *Manaſſes*, directing his handes ſo of purpoſe, for *Manaſſes* was the elder of thē both. Thus the Lord bleſſed vs when there was no hope left for vs.

Ioſua. 2. The ſeuenth figure was *Rahab* a harlot in Iericho: who was a Gentile, yet her heart was touched ſo, that ſhe receiued and enterteined the ſpyes that Iſraell ſent, and in the time of danger hid them, that they ſhould take no harme: ſignifying thereby, that the Gentiles ſhould receiue and imbrace the true Iſraelites and meſſengers of the Goſpel, and keepe them as ſafely, and deffend them as diligently as *Rahab* did the ſpyes of Iſraell.

Ruth. 4. The eight figure was *Ruth* a Moabite: of her Chriſt Ieſus vouchſafed to come as concerning the fleſh, to ſhew that he came not onely of the Iewes and for the Iewes, but alſo of and

for

for the Gentiles, which were the loſt ſheep, vnhoped for, being ſtrangers from the couenant.

The ninth figure was *Sampſon*, who being a Iew, would needs marry with a Gentile, ſignifying that Chriſt Ieſus would alſo marry with the Gentiles, as he did with the Iewes. Iudg. 14.

The tenth figure was *Salomon*, who married *Pharaos* daughter which was an Egyptian and Gentile, ſignifying thereby that Chriſt would take him a ſpouſe among the Gentiles to marrie with himſelfe, as *Dauid* in the Pſalmes declareth. 1. King. 11. Pſalm. 45.

The eleuenth figure was *Naaman* the Syrian, whoſe leproſie is turned vpon *Gehezie*, the leproſie of an heathen and ignorant man turned vpō an Iſraelite, & one that had the knowledge of God, being the ſeruant of a Prophet: ſignifying that our leproſie of ſinne and ignorance ſhould be turned frō vs vpon the Iewes, who had the knowledge of the law of God, but eſteemed it not, but were vnthankefull for it. 2. King. 5.

Many like examples there are in the new Teſtament. For like as the Cherubins, though ſeuered in ſunder, yet looked one towards another, and both vpon the mercy ſeate: ſo the old Teſtament and the new looke one towards another, and yet point at one & the ſame thing.

The firſt type or figure in the new Teſtament was the wiſe men, which were the firſt fruits of the Gentiles, and came from the Eaſt, being guided by a ſtarre: ſignifying that by Mat. 2.

the guiding of the word and spirit of God, the Gentiles should come from all the places of the world to imbrace Christ Iesus with ioy.

Mat. 2. The second Type or figure was Christ his going into Egypt, signifying thereby that he should go from the Iewes to the Gentiles, because the Iewes refused him through vnbeleefe, abundance of wickednesse, and want of reformation: so we see that nothing can driue away Christ but sinne.

Mat. 21. 12 The third Type was Christ whipping the Iewes out of the Temple, shewing thereby that the Iewes should be whipped or cast out of the spirituall temple, and the Gentiles should occupie it. This beloued, belongeth vnto vs, vnto whome the Lord so wonderfully hath made his light to shine.

Mat. 21. verse. 33. The fourth figure is the parable of the vineyard, which was taken from them that possessed it, and giuen to them that should bring forth the fruites thereof, and yeeld better increase vnto the Lord of the vineyard.

Mat. 21. vers. 28. The fift figure was the parable of the two sonnes that were bidden to go and worke in their fathers vineyard. of whom the first said he would, and did not: the second said, he would not, and did repent, and went to labour in the vineyard: the first signified the Iewes, which made many vowes with such a shew of godlinesse which was but hypocrisie, whome the Lord reiected and cast off, and

said,

ſaid, that the publicanes and ſinners ſhould ſtand in iudgement to condemne the greateſt of them.

The ſixt figure, was the feaſt that the Lord made vnto the diſobedient gueſts whom the Lord inuited to his banket, which was onely ordained for them, and who promiſed to come vnto it, and yet refuſed and would not come, but alledged ſleight excuſes taken from their loue of earthly and tranſitorie things aboue God. Therefore the Lord ſent into the high wayes, to call and compell the Gentiles to come, which came, though ſome left their wedding garments behinde them. Mat. 22. 2.

The ſeuenth Type or figure, was the viſion of *Peter* in *Ioppa*, when he was on the top of the houſe, where he ſawe the veſſell come downe that had in it all maner of foure footed beaſts of the earth, and wilde beaſts, and foules of the ayre, and creeping things, where alſo the voice ſaid vnto him, *Ariſe Peter, kill and eate:* wherein the Lord ſhewed vnto him, that he ſhould count no man vncleane, although the Gentiles then were counted vncleane, as were the vncleane beaſts ſet downe in the law of God, and therefore when *Peter* was ſent for to *Cornelius* houſe, he ſaid: *Of a truth I perceiue that God hath no reſpect of perſons, but in euery nation he that feareth God, and worketh righteouſneſſe is accepted of him.* Actes. 10. Verſe. 34.

Many other examples of our calling.

Luk.15. as the ſtraied ſheepe, the loſt groate, the prodi-
Luk.5. gall ſonne, and Chriſt eating with publicanes and ſinners, which when we reade we ſhould caſt our figure and ſay, of whome is this ſpoken? of the Gentiles? then it is of me, for I am a Gentile. But am I conuerted? If I be not, then haue I not fulfilled this propheſie: therefore let vs ſtriue to do well, and to mortifie and ſubdue ſinne which dwelleth in our mortall bodies, for none but the valiant can enter into the kingdome of heauen.

Now all theſe propheſies are fulfilled, the blind ſee, the lame go, the dumbe ſpeake, the deafe heare, the maimed worke, the dead are quickned, the leapers are cleanſed, & the poore receiue the Goſpell. Therefore who will deſpaire, and ſay, light is not reuealed vnto me, when as he ſeeth it to be reuealed vnto whole nations? And ſo ſolemne is our calling, as that in ſo many places of the Scripture it is foretold, whereby we ſee how dearly the Lord tendereth our ſaluation: like as a kinde ſpouſe which was longed for, while ſhee was in a ſtrange countrey: for Chriſt longed for the Gentiles, til they came home againe vnto him. Therefore let vs now conſider what he giueth vs, namely righteouſneſſe, and ſaluation: firſt righteouſneſſe, then ſaluation: firſt repentance, and then forgiueneſſe of ſinnes, the ſumme of the Goſpell, leaſt we ſhould ſee heauen in hell, and light in darkneſſe, and ioy in anguiſhes.

Let

Let vs not contemne our light, or grow careleſſe of it: let vs not build with one hand and ouerthrow with the other by prophaneneſſe, like thoſe men which while they ſurfetted at their gluttonous tables, did call vpon God for health. Chriſt is not receiued with the left hand, if the father offering a gift, do ſee the ſonne ſtretch forth his left hand, he will withdraw his gift from him. I ſay let vs not contemne our light as the Iewes contemned their glorie. For what is light to him that will ſhut his eyes againſt it? What is this light? It is ſuch a glorious light, and ſuch an excellent reuelation, that great and mighty kings haue earneſtly deſired to ſee, and Princes haue laide downe their crownes to reueale it. Let vs embrace this light, let vs take & put on the wedding garment, and goe to the banket, vnto which a thouſand meſſengers haue inuited vs, and alledge none excuſes: ſay not, *I haue married a wife, I haue bought oxen, I go to ſee a farme, &c. and therefore I cannot come*, neither will I come. Well do ſo, if that ye will needes: but remember that thou waſt inuited, and therefore the bleſſing ſhall be giuen to another. And *Eſau* ſhall weepe for the bleſſing but ſhall not haue it. Mat. 13. Mat. 22. Heb. 12.

But giue me a reaſon I pray thee, why thou wilt be called the ſeruant of God, which doeſt not ſerue him, or the childe of God, which doeſt not loue him, or the diſciple of Chriſt

which doest not learne of him: yet his raine falleth vpon all, the iust and vniust, and he giueth thee al things for nothing: the sunne doh giue his light for nothing, the dewe doth giue his moisture for nothing, the riuers do giue their waters for nothing, and the earth doth giue her fruite for nothing.

What shall we do then when the sunne shineth? We must not do as we do in the darke, for then men ought to betake them to their labour. Learne of the sauage beasts, who as soone as the day springs, betake thē to their trauel, & euery bird welcommeth it with many a sweet song. Christ is light, and this light is come: therefore he that seeth not now is blinde. Are not they then blinde which yet see not, that prayer for the dead is vaine, needlesse & bootlesse? But thick darknesse must haue a mightie light to chase it away. So that hee which beginneth to roote out some error or superstition, at the first shall haue much a do, for custome and naturall corruption are the first causers of heresie, and shall crie against her in the maintenance thereof, and wichstanders of reformation shall say, great is *Diana* of Ephesus, and so for a long time they seeme to wash the Ethiopian or the blacke More, the more they wash him, the more they gall him, and yet he is an Ethiopian still, but in the end the Arke standeth, and *Dagon* falleth downe, and truth triumpheth ouer falshood, hauing got the

Rom. 13. Ephes. 5.

1. Sam. 5.

the victorie, and light chaseth away darknesse with the brightnesse thereof. Why then doth this darknesse continue amongst vs still? To him that asketh what Scripture haue you against it? it is sufficient to answer, what Scripture haue you for it? For if the word command it not, God reiecteth it, and wil say, who hath required these things at your hands? But what is this, for euery idle word you must giue account, as our Sauiour Christ saith. Mat. 12. And whatsoeuer is not of faith is sinne. Rom. 14.23. They aske, what, shall we not say God be with them? Why should you? Why (say they) must we say nothing? What if thou do not? What saiest thou, when thou mentionest the death of thy first fathers, *Adam Seth, Enos. Enoch, Noah?* Doest thou lesse loue these, not praying for them, then thou doest them for whom thou saiest God be with them, &c.

But thou hast speeches inough to vse, if thou wilt needs say somwhat, and leaue such superstious and offensiue sentences. If he be a good man, thou maiest say, the Lord be thanked for his deliuerance, or the like: but if he be not, then thou maiest say, God graunt we may do better then he hath done, and that by his fall we may learne to rise from sinne, or some such thing: whatsoeuer he be thou maiest say as *Dauid* said of his child, giuing a reason why he would not pray for him any lõger being dead. Can I call him backe againe? I shal go to him,

but he ſhall not returne to me: or any other words ſo they be wiſe, & therfore not againſt the word. What then is to be done? As *Iacob* ſaid to his wiues and children; Giue me your idols that I may burie them: ſo ſay I vnto you, giue me your ſuperſtitions that I may burie them, that they may remaine with you, or in you, no longer, to the diſhonor of God, offending of your weake brethren, or to my greefe. For I am iealous ouer you, and becauſe you are mine and I am yours, ô that my voice were as the whirlewind, to beat downe, roote out, and blow away al your ſuperſtitions, that they may no longer raigne among you: or rather ô that Chriſt which is our light were come into vs all, and ſhined ſo bright that we were aſhamed of all our darkneſſe: of all, not of mind onely, but of will alſo, and of works, that we no longer would walke in darkneſſe, for few haue the will to walke according to the word either in darkneſſe or light: we can ſee to ſinne in the darke as well as in the light, and do rather, becauſe the light diſcouereth both the harlot and the theefe, ſo they are afraid of the light: but

Iohn. 1. aſſured be we, where light is not, Chriſt is not: for Chriſt is light, and let none be afraide to ſeeke this light which is ſo good, ſo excellent, and ſo profitable for vs. For it doth not onely deſcrie it ſelfe, but all other things round about it. Therefore if thou haſt this light, thy faith, thy feare, thy loue, will ſhew it ſelfe, and good

things

things cannot now hide themselues, for he that is light, doth delight to please God in the light. It is no maruell though a man stumble in the darke, but he which stumbleth in the light is not very strong, because he seeth his way before him. Once we stumbled at euery straw when we walked in darkenesse, for then wrath had a fall, pride had a fall, lust had a fall, drunkennesse had a fall, penurie had a fall, ignorance had a fall: or if you will, pride rose and we fell, lust rose, and we fell, &c.

Were Egypt as light as Goshen, we should haue idolaters as ioyfull as true worshippers, but there is palpable darknes, tedious, fearfull, and of long continuance in Egypt, cleare light onely in Goshē: therfore flie Egypt, but if thou liue in Egypt, that is, walke in darknes, or commit wickednesse, though thou sin in the darke, the light will bewray thee, and thy conscience will accuse thee, & condemne thee for it. Therfore now giue ouer darknes, & arme thee with light, for our life shineth like the light, therfore now we should be Israel, for Israel is reuolted.

But many scrolles may be written of our sinnes, & thus the gentiles are as gentiles still. He that beleeueth not the word, is an infidell, he that beleeueth not God, is an Atheist, he that worshippeth any thing more then God, is an idolater: euery mans conscience shall condemne himselfe. Yet men will leaue godlinesse for riches, but they will not leaue their riches

for godlineſſe. What madneſſe? Yea the Iewes neuer ſerued God at any time with ſuch deuotiō as many do now their gold & their riches, ô intollerable wickedneſſe! For many there are which could be content neuer to dye, but liue euer here with their riches and pleaſures.

And is not the godly more deſpited for his godlineſſe then the wicked for his wickedneſſe?

Are not the members of Chriſt more hated, and worſe entertained by vs then the limmes of Sathan? So dearely doth euery one loue ſinne, and drawes ſinne vpon ſinne, till there be a chaine of many linkes and monſters therein drawen moſt lothſome. And though we of our ſelues runne ſwiftly to hell, yet the moſt driue vs to make vs hie faſter; they come vnto vs and ſay, your fathers loued vs well, and ſayd vnto vs, if you will be fayre, you ſhalbe wiſe, if you will be drunke, you ſhalbe rich, &c. Yea euery one pointeth at, and ſheweth vs the way which leadeth to deſtruction: and how few are the number of them which ſhew vs the way of vertue and godlineſſe?

And thus we are euen as forward as thoſe Iewes which ſtriue who ſhall come to hell firſt. Who did euer thanke God that he was not borne an hundred yeares ago, when ignorance ſpred ouer all, and all Egypt was ſmitten with darkeneſſe? or that the Lord hath not left him to himſelfe to become an Atheiſt or an

Epicure

Epicure which liues without God in the world? We haue all Gods gifts offered vs, but we haue refuſed thē. Chriſt brought light, but we had rather he had brought darkenes, for we loue darkeneſſe more then light. The Angels, the heauens, the word, the ſpirit, are light, and we which ſee it are darkeneſſe, for we can not abide light, but are like an owle which flieth out of a bare field from the light of the day, ſuch a death is day vnto vs. Faith is flowen away, truth is become a pilgrime, and euerie ſtring is out of tune. He which ſhould weepe and be ſorrowfull, laughes, & truth is brought to the ground, yea poore truth is euen perſecuted to the death: but ſinners are ſtubble, and their ſentence is, burne them.

How fine would be the way of vertue, if you would pare away the rubbes that are in it, if you would take away all occaſions of ſinne, & giue it gal to eate, and when you haue done ſo, ſet a crowne of thornes vpon the head thereof, and when you haue thus crowned it, make it carrie the croſſe, and when it hath carried the croſſe, condemne it, and when you haue condēned it, put it to death, and when ye haue put it to death. burie it: and when you haue buried it, roll a great ſtone vpon the head of it, and ſet watch-men to keep it, euen faſting & prayer, that it may neuer aiſe againe to raigne any more, the which the Lord for his mercy ſake grant, Amen.

THE CALLING OF IONAH.

Ionah. 1. 1. 2.

1 *The vvord of the Lord came to Ionah the sonne of Amittai saying,*

2 *Arise, and go to Niniuie that great Citie, and crie against it, for their vvickednesse is come vp before me.*

YOu haue heard the sweet song of old father *Simeon*, like the pleasant song of a sweete bird before her death, setting forth the ioy of the righteous which embrace Christ Iesus. Before Christ Iesus vouchsafed to come vnto vs, we would not come vnto him, but in all our doings we wrought our condēnation, & through the innumerable heapes of our iniquities, labouted to driue him without all hope of mercy from vs. So we continued like flies which flutter about the candle till they haue consumed themselues. When we had done as much as in vs lay to driue him away from vs, then he saued vs, & recōpenced good for euill vnto vs. So that if God had loued vs no better then we loued our selues, we might haue perished in our sinne, & our bloud should haue bin vpon

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our owne heades. If Christ be the light of the Gētils, let vs embrace him, & euery one walke as becommeth the childrē of light: but many do shut their eyes against it, lest they should see, and not onely many smoother their owne light, but the Sunne saith vnto the Moone, shine not, & the Moone saith vnto the Starres, be not bright. And many haue smothered their light so long, that the dampe hath put out the candle, & thus they labour to bring the darkenesse of Egypt vpon *Goshen*: so that their eyes haue forgotten to see, & so many go out of the way, because they would not looke vpon the candle; and the deuill giueth to euery one that which he wisheth, so it may be for his hurt. But who can but pittie, that with the same *Manna* which commeth frō heauen & feedeth manie to life euerlasting, so many are poisoned & find in it nothing but the sauour of eternall death.

The Iewes had no cause to enuy our light, for he gaue them glory: he was poore, and yet he gaue them riches: he was counted base, and yet he made them honourable, he was contemned, and yet he made them beloued: they were full of darknesse, & he brought them light, but they contemned this light, and so procured their owne condemnation. And therefore now it is to come to passe, that they are become vagabonds vpon the earth, & most contemned of all other nations, and euery people haue a dwelling, whereas since they prophesied

euill vnto themselues, saying his bloud be vpō vs and our children, goodnesse hath put on the face of bashfulnesse amongst them.

If thou embrace Christ as *Symeon* did, then Christ is thy glory, but if thy glory consist in beautie which fadeth, in gay cloth which weareth, in wealth which wasteth, or in gold which rusteth, then Christ is not thy glory.

We haue gone long with an old man, and now we haue lost him, but we are loth to part with him he is such a good companion, neuertheless we hope to finde him agayne in *Ionah*.

We haue gone but slowly with him as with an old man that is not very swift of foote, but now we must runne with *Ionah* as with a post, lest *Nimuie* be destroyed.

Also the word of the Lord came vnto Ionah the sonne of Amittai.

I neede not to shew the authoritie of Prophetes, but concerning their sortes and difference: there are three sortes of Prophetes. The first were such as called vpon the name of the Lord in prayer for the people, and receiued an answer from the Lord in the peoples behalfe,
1. Sam. 10. 9. of which sort was *Samuell*, and these were called Seers. A second sort of Prophets were such as God raised to expound the law and declare the will of God vnto the people, when the Priestes and such as should do so, were slacke in their callings, of which sort was *Esay*, *Ieremie*, *Ezechiell*, *Daniel*, *Hose*, *Ioel*, *Amos*, *Obadiah*, and

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the reſt of the holy Prophetes. A third ſort were ſuch as haue bene ſince Chriſt, working ſuch like effectes, of which ſort was the Prophet *Agabus*, of whom mention is made in the eleuenth of the Actes and the 28. verſe. Act. 11. 28.

Now in the ſecond ſort of theſe was *Ionah*, whom God ſent to declare his will vnto his people, vnto whom alſo the Lord did reueale the ſubuerſion of kingdomes, the ouerthrow of Tribes, the captiuitie of Nations, and calamities that were to come vnto the ſonnes of men for iniquitie and rebellion againſt God.

As all wiſemē were not borne at once, nor liued together: ſo theſe holy Prophets haue not bene at once, but were raiſed vp by the Lord God, ſome here, ſome there, according to his pleaſure, & as he ſaw the people ſtād in need of them by reaſon of the corruption of the times.

And furthermore, the Lord hath not at any time reuealed vnto one of theſe, all things that might be reuealed, but as much as was ſufficiēt for them euery one in their times and places. Neither hath any of them told as much of the will of God as might be declared, nor fully expoūded his lawes. But the Patriarkes left ſome to the Prophetes, and the Prophetes left ſome to the Apoſtles, but they haue left none for vs, but they haue all left open the whole will of God vnto vs, and euery Prophet now bringeth onely Gold, Myrrhe, and Frankenſenſe, like the wiſe men which came to ſee our Lord.

There are three things which moued me to take this storie in hand aboue all others. First becauſe you know the ſtory, and therefore can the better conceiue of the matter as I go forward with it. Secõdly, becauſe it is brief & doth containe a great deale in a litle. Thirdly, becauſe it is moſt agreeable for the time & ſtate of this ſinnefull age wherein we liue, and therfore moſt conuenient for vs. It is manifeſt that *Ionah* liued in a very troubleſome time, namely in the time of *Ieroboam* the ſonne of *Ioaſh* king of Iſraell, a wicked king, though not he which is called the *Ieroboam* that made Iſraell to ſinne. For of this ſecond *Ieroboam* in whoſe time he propheſied, it is written, 2. Kings. 14. 24. he departed not from any of the ſinnes of *Ieroboam* that made Iſraell to ſinne, which cõmẽdeth the holineſſe of *Ionah*, in that he in the midſt of the corruptiõs wherewith all the people were ouerflowne, was vncorrupted and vnſpotted, and called to be a Prophet amongſt the people of God. For he had propheſied in Iſraell before he was ſent to *Niniue*, as the word alſo doth argue, which layeth open and magnifieth the great loue of God, in that he ſent a Prophet to admoniſh his vngodly people, when as he ſhould haue ſent a thunderbolt to terrifie thẽ, or rather vtterly to deſtroy thẽ: ſo that there mercy ſtept before iudgement.

2. Kings. 14.25.

His name was *Ionah*, which ſignifieth a doue, which admoniſheth vs, that as we labour to be

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as wise as serpents, so we should also desire that we might be as simple as doues. His fathers name was *Amittai*, which signifieth truth. I would that truth were euery preachers father.

There are two speciall things contained in this historie. The first, the great mercy of God shewed to three sorts of men: the Niniuites, *Ionah*, and the mariners. In respect of the Niniuites, that he sent a Prophet to Niniuie a cittie of the Gentiles, which were strangers from the couenant, from the promise, and strangers from the common-wealth of Israell, and conuerted them by his preaching, and so spared them now. In regard of *Ionah*, that being for his disobedience in flying to Tarshish, when he was sent to Niniuie, throwne into the sea, he prepared a great whale to swallow him, and in his belly euen in the bottome of the sea, where there was no hope of life for him, preserued him, and after three daies deliuered him thence safe, and then cast him not off, but continued him in his calling, & wrought power-fully by him, both in the ship cõuerting the idolatrous mariners, & in Niniuy, humbling the king and the whole citie: & lastly when he had most vnworthily doubly murmured and iustified himselfe against God, he contented himselfe with gentle and mild reproofe of him. In consideration of the mariners, that hauing bin idolaters all their liues, and now in danger, giuing the honour of God to their owne fancies, God yet

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conuerteth them, so that they called vpon, and sacrificed, and made vowes vnto the true God, and by his mighty power hauing the wind and seas calmed, were then and for euer saued.

The second thing, is *Ionahs* fall, and rising againe. His fall, first sinning, both flying from God, and murmuring, and therein iustifying himselfe: secondly sustainning his punishment manifold, and long feares, casting into the sea, and continuing in the Whales belly three daies, and afterward his reproofe and conuiction. His rising, first repenting in the ship, in the belly of the whale, and being cast out of it. Then also faithfully discharging his duty, crying against Niniuie couragiously.

We haue seene *Ionah* a farre off, if we would we might see him nearer. He that receiueth a Prophet in the name of a Prophet, shall receiue a Prophets reward. Therefore let vs prepare our eares to heare and receiue the word of God preached by his ministers, and let vs thinke that *Ionah* is come againe to our houses to preach, and whether it be fortie daies, or fortie weekes, or fortie yeares, they that liue like *Sodom*, shall be punished like *Sodom*. But as our Sauiour said to his disciples: *Pray that your flight be not in the winter, nor on the Sabboth*: so say I vnto you, pray that the Lordes comming be not on the weeke dayes, for if he come then, how should he finde you? Therefore I pray you learne at least now, and giue

Mat. 24. 21

good

good eare, that yee may heare ſufficient for all the weeke.

The word of the Lord came, to Ionah the ſonne of Amittai, ſaying, Ariſe and go to Niniuie, &c.

Herein I obſerue that *Ionah* went not before he was ſent: for going to preach vnto the Gentiles, it was needfull that he ſhould haue a ſpecial calling and commiſſion from the Lord himſelfe: for it was vnmeet to caſt the childrens bread vnto dogges, vnleſſe he had a ſpeciall commandement from God ſo to do.

None ought to take vpon him the function of preaching in the Church, vnleſſe they haue their warrant or authority from God, as *Aaron* had. And although they haue not their authoritie in that forme and manner as *Ionah* had his (namely) as it were by word of mouth, euen from God himſelfe, *Ariſe and go to Niniuie*: yet they muſt haue their warrant from him, elſe their calling is vnlawfull. Hebr. 5. 4.

But now there is another authoritie crept into the Church, that makes ſo many Idols, which haue eyes and ſee not, tongues & ſpeake not, eares and heare not, and that is this: When one ſtalleth vp another into *Moſes* chaire, not hauing *Moſes* rod, nor *Moſes* ſpirit. But this gall wil not hold ſpurring. Further I obſerue, that as the word of the Lord came to *Ionah*: ſo the word of the Pope came to his Prieſts, Ieſuites and Seminaries, but ſo and in ſuch ſort many times, that they are drawne to Tiburne

while Masses are said for them at Rome.

The word of the Lord came vnto Ionah, &c.

That which came vnto him was not alwaies with him, but so it was, that when the word of the Lord came vnto any of the Prophets, then they were wel furnished with ability, to teach, to preach, to reproue, or to command whomsoeuer the Lord would haue so handled. As by example: *Nathan* the Prophet bad *Dauid* the king that hee should build a Temple, 2. *Sam.* 7. and 1. *Chron.* 17. And a little after he came and bad him that he should not build it. Where we see, that when he bad him build it, then the spirit of the Lord came not vnto him to bid him so to do. And therefore the spirite of God came vnto him the very same night, and bad him that he should go to *Dauid*, and bid him that he should not build it. For this is euident, that as God himselfe is constant, so his spirite and his worde are constant, and therfore neuer saith and vnsaith one thing.

2.Sam.7.
1.Chro.17

Againe the Prophet *Elisha* said. 2. *Kings*. 4. that the Shunamites heart was grieued, but the Lord had hid it from him, and had not as then declared the same vnto him: which doth note vnto vs, that the same worde whereby the Lorde hath, and dooth reuele maruellous things vnto his Prophets, was not now vpon him, neither is alwaies vpon any Prophet, but according to the will of God it comes vnto

2.Kings. 4.

them, to reueale vnto them what he would haue them to do, and when it pleaseth him.

Also *Daniell* said, that the Lord did not reueale the kings dreame vnto him, for any wisdome that he had more then any liuing, but onely for the kings sake, & for the poore people of Gods sake: and so you must thinke of vs that are the ministers of the Gospell; that the Lord doth not reueale his will vnto vs, for any wisdome or worthinesse that is in vs more then other men, but for your sakes, and that we might reueale it vnto you. Therefore heare vs euen for this cause, because the Lord hath reuealed vnto vs these things for your sakes and good. From the calling we come to the charge. Dan. 2. 30.

Arise and go to Niniue that great, &c.

God commeth and findeth vs all a sleepe, then he bids vs arise, for they are not fit to conuert others, which are not yet conuerted themselues, according to that saying of Christ to *Peter*: When thou art conuerted strengthen thy brethren, teaching them by your experience. Now a daies men take vpon them to reprooue others for committing such things as themselues haue practised & do practise without amendment, notwithstanding their diligence in teaching others their dutie: they can teach all the doctrine of Christ, sauing 3. syllables, that is: *Follow me*. Therefore these are like some Tailers, which are verie busie in decking and thricking vp of others, but go both Luke. 22. 32.

bare and beggerly themselues. Yet they will not let vs pluck out the moate that is in their eyes, vntill we haue plucked out the beame which is in our owne eyes.

Go to Niniuie.

Niniuie was the greatest and the auncientest citie in the land of Assyria, and the name of it signified *Beautifull*, which name was giuen it rather for the greatnesse & beauty thereof, then for the name of *Ashur*, which was the builder and first founder thereof, as we read in the booke of Genesis. It had a faire name, but foule deeds like this citie.

Gen. 10. 12.

Go to Niniuie, &c.

God would not suffer any people to be vntaught, therefore he hath written his name in great letters easie to be read of all. The heauens declare the glory of God, and the firmament sheweth the worke of his hands. They haue no speach nor language, without them is their voice heard. Their line is goue forth through all the earth, and their words into the ends of the world. In them is manifest for all what may be knowne of God. For his eternall power and God-head are seene by the creation of the world: but especially he teacheth some by his word also. Therefore he sent vnto the old world *Noah*, *Lot* to Sodom, *Moses* to *Israell*, and here *Ionah* to Niniuie. But when *Paul* with *Silas* and *Timothie* had gone throughout Phrygia, and the region of Galatia, they were for-

Psal. 19. 1. 2. 3. Rom. 1. 19. 20. Gen. 6. Gen. 19. Act. 16. 6.

forbidden of the holy Ghoſt to preach the word in Aſia. Then came they to Myſia, and ſought to go into Bithynia, but the ſpirit ſuffered them not.

Go to Niniuie.

The Iewes would not heare the word of God by *Ionah*, and therfore the Lord ſent him to Niniuie. They that grieue the ſpirit, quench the ſpirit. Then goes the Prophet from Samaria to Niniuie. The word was in Samaria, it went thence to Niniuie; the Goſpell was at Epheſus, it is gone out of that citie, it is come into England: but it may depart from England againe. If any thinke that he ſtandeth, let him take heed leaſt he fall. Reu.2.4.5. 1.Cor.10. 12.

But the Prophet goes from Samaria to Niniuie, that was both to ſhake off the duſt of his feete, to witneſſe againſt them their obſtinacie and hardneſſe of heart; and ſecondly to let them ſee that the wickedſt Gentiles were more righteous then they, in that they repented at the voice of one Prophet, yea and that with one ſermon: whereas themſelues refuſed, and reſiſted all the holy and worthie Prophets that God ſent vnto them. And thirdly it may bee to ſignifie, that the Iewes for their contempt and negligence ſhould be reiected, and the Gentiles ſhould be receiued into the fauour of God, that they might bee an holy and ſanctified people vnto the Lorde in their ſtead.

Ionah.4. 11. *That great Citie.*

Niniue had 1500. towers in it, as some write, and 120000. litle children, as it is noted in the end of this storie. Therefore it may well be called a great Citie. But the greater it was, the more vngodly it was. For as one mā taketh sickneſſe of another: so one man is infected by the wicked wordes and ill example of another, and so taught to sinne the more, till the measure of sinne be full.

And crie against it, &c.

First God biddeth him, Arise and shake off all impediments, and then to go and call them to the battell, and now he bids him crie out against them, & so terrifie them. Euery Prophet is a crier, as appeareth where the Lord biddeth Esay.48.1. *Esay* to lift vp his voyce like a trumpet. Euery Prophet must both be plaine and bold, and this many times maketh the poore seruants of God to speake their mindes as plaine and bold Luke.3. as if they sate in iudgement. *Iohn* was a voyce, a voyce would not serue, he was the voyce of a crier, and yet he could not make all the crooked straight, nor the rough plaine.

And becauſe all the preachers of the Gospell should crie, that is, preach zealously, in the second of the Actes it is written; The holie Ghost came downe in fire, and tongues: but this fire is quenched, & the tōgues are tied vp, so that they who should crie are starke dumbe: but though they can not speake, they can see;

they

they can ſee if a great benefice fall, though it be an hũdred miles off: & *Pharaoh* had more care of his ſheep, then we haue of our ſoules.

If Preachers were not deafe, they needed not to crie one to another, but ſuch is the dumbneſſe of Preachers, and the deafneſſe of all ſortes of hearers, that there is great ſlowneſſe of followers, ſo that there is but little good done, and but a few fruites gathered. If ye were not deafe, we need not to crie, but becauſe yee be dull of hearing, therfore we crie with mouth, with heart, with hand, with foote, and with all the powers of our bodies vnto you, and yet how little doe you regard it? But are not yee commanded to heare aſwell as we to crie? yet the cocke croweth when men are faſt aſleepe, yea the cocke croweth, and ſtill *Peter* denieth his maiſter. Mat. 26. 70 72. 74. Prou. 28. 9.

Before you crie vnto the Lord, heare what the word crieth vnto you, and let not your works crie for vengeance while your tongues crie for mercie. Pro. 15. 18.

When men heare the Preacher ſpeake againſt pride, hypocriſie, couetouſneſſe, or any other ſinne, then they looke one vppon another, as though it belonged not vnto them: but who can ſay his heart is cleane?

And crie againſt it.

Our ſinnes buffet God on euery ſide, as the Iewes buffeted Chriſt, firſt on the right ſide, then on the left ſide, and neuer leaue till they

haue prouoked him to crie against vs.

When God cries, then we should weepe, considering wherfore he cries: for there is nothing that can prouoke the Lord to crie, but sinne, and that he euer crieth against. Do what you will, and say what you will, and the Lord will not be offended with you vnlesse you sinne. But if you commit sin, he is iust, and therefore will not leaue till he haue by crying either slaine you, or sinne that raignes in you. For as an angry man euer pursueth that which he hateth, vntill he hath destroied it: so the Lord crosseth and followeth vs with his iudgments, vntill he hath slaine that which most deadly he hateth, sinne.

And crie against it, &c.

Reproofe is the necessariest office, yet it is least regarded, yea most abhorred. For now we thinke, if one reprooue vs, he hateth vs. But the Lord saith, Leuit. 19. Thou shalt not hate thy brother in thine heart, but shalt reproue him, and suffer him not to sinne: noting thereby, that if we flatter any in ther sinne, or see them sinne, and not reprooue them for it, it is a manifest signe that we do it of hatred, how great loue and goodwill soeuer we pretend toward them: seeing the matter tends to the hurt of their soules, and the offence of God.

Leuit. 19. 17.

Yea if a Preacher reprooue sinne, hee is thought to do it of hatred, or of some particular grudge: and to be too busie, too bitter,

too

too sharpe, too rough, and therefore say, he should preach Gods loue and mercy, for he is a preacher of the Gospell, but he tels vs of and threatens with the lawe, and so throwes vs downe too low, some to despaire, as though we preached the law only, or chiefly, and not the Gospell also continually, to them that loath and striue against their sinnes, though they sinne greeuously: others as though they were galled, will say, let him keepe his text, or they will say, he is beside his booke, as though no text in scripture reproued sinne, and so of all doctrines, the doctrine of reproofe and reprehension of sin is most contemned, & least esteemed. But let a preacher preach darke mysteries, or prophane speeches, or vnprofitable fables, or friuolous questions, or curious inuentions, or od conceits, or brainsick dreames, and any of these will be more welcome vnto them then reprehension which is most profitable & necessariest of all, *Balaams* asse neuer spake but once, and then he reproued. Then if *Balaams* asse reproued *Balaam*, how much more ought *Balaam* to reproue asses, or such as will be no otherwise then beasts in their behauiour? But perswade your selues beloued, which is most true, though we speake as if we were angrie with you, & threaten as if we would hurt you, & crie against you as if we hated you, yet we loue you in the deerest bloud we haue, and therefore though with persecution, we preach

Num. 22. 28.

the law to lead you to the Gospell, we preach iudgement, that you may finde mercie; we preach hell to bring you to heaue. Whatsoeuer and howsoeuer we preach, we do all to fill your hearts with ioy in beleeuing, and hauing made you fruitfull in all good workes, present you without spot, nay glorious also as a Virgin most beautifull, to the Lord of all grace & glorie, Christ Iesus.

Hitherto we haue heard of *Ionah* called and charged to crie, but what should he crie? Indeed it is not expressed in this place. But what then? why then the Papistes may say that he was charged to crie against them for neglecting their traditions. Assuredlie they may with as great truth and as much probabilitie as they do gather out of diuerse places of the new Testament that they ought to be obserued. But *Ionah* hath not left it doubtfull what he was to crie, for in the third chap. vers. 2. the charge is repeated, and thus expressed: go and proclaime against it the proclamation which I speake vnto thee: he was then to crie what God had commãded him, O that none would crie but what God hath commanded!

Ioh. 16. 12. Ioh. 21. 25. Actes 1. 3. 1. Tim. 6. 20. 2. Tim. 1. 13. and 22.

But what did God commaund him to crie? euen that which he afterward cried, yet fourtie dayes, and Niniuie shalbe ouerturned. Ouerturned? yea auncient Niniuie, faire Niniuie, proud Niniuie must be destroyed. No man sits so high, but destruction sits aboue him, and wil

fall

fall on all that persist in their defection. Iustice would haue come against them, before it cried against thē. But God the most gratious would haue them cried against, that they might crie out woe and alas for their sinnes, so preuēting deserued & threatned vengeance: for they hearing the crie of God cried out of themselues, & that in great humbling to God: so God heard their cries, and tooke pitie on them.

Isaiah was commanded to cry, and he cried. All flesh is grasse, yea all the glory thereof like the flower of the field. The grasse withereth, the flower fadeth when the spirite of Iehouah bloweth on it. Surely the people is grasse. *Iohn* was commanded in the spirite of *Eliah* to cry, and he cried, Prepare the way for Iehouah, make euen in the desert a path for our God. And *Ionah* was commanded to cry, & he cried, *Yet fourty dayes, & Niniuie shalbe ouerthrowne.* All the preachers of the Gospell are commanded to *crie* and that *alowd*, not to *spare*, to lift vp their voices like a trumpet, to shew Gods people their defections, & the house of *Iacob* their sinnes. And then also, if they thereby be truly humbled, to proclaime vnto thē, their iniquitie is pardoned, they haue receiued of the hand of Iehouah double for all their sinnes. *It is required of the disposers of Gods secretes that they be found faithfull.* And woe to them that loue the pleasures of sinne, more then the glory of God.

Isay.40.6. 7. Isay.40.3. Mat.3.3. Ion.1.2. & 3.2. Isay.58.1. Isay.40.2. 1.Cor.4.2

For their wickednesse is come vp before me. For,

&c. We haue heard the charge it selfe giuen, heauie newes that a most beautifull Citie, a most rich Citie, a most populous Citie, and a most auncient Citie, must be ouerturned and that within fourtie dayes; what is the cause? their wickednesse is come vp before me: As if he had sayd, Niniuie hath followed her lustes, and forgotten the law, to satisfie her desires, she hath notoriously despised her soueraigne, defied all well meaning, all good dealing: and this is knowne to the iust iudge, and at his barre she is arraigned, and her accusers stand crying at the barre for iustice. Therefore she may no longer be forborne, execution of iustice must needes be done: let her therefore prepare for death, and that she may, *Crie against her, yet fourtie dayes and Niniue shalbe ouerturned: for their wickednesse is come vp before me.*

When God sendes cryers vnto a people it is a most manifest signe that their wickednesse is come vp before him, which doth cause him, thus to exclaime, thus cry out against thē. And then if they will not repent whilest Gods cryers continue crying amōgst them, the Lord of hostes will rise vp in armes against them.

Their wickednesse.

Will you see the Niniuites sinnes in a scrol, that withall, you the daughters of Niniuie may see, that wealth and wickednesse go together, prosperitie, and securitie kisse each other?

Nahum. 2. 8. 9. Niniuie (saith *Nahum*) was like a poole of waters

ters, most populous, and full of all store, which to increase, it wholy was full of lying, deceipt, and fraud, full of robberie, oppression, and all violẽce, a bloudy Citie: whereby it increased in wealth, they flourished in honour and glorie, and therefore as *Zephaniah* hath it, was a reioycing, a rioting Citie, sat securely, and proudly contemned others, saying, I am, and none is besides me. Moreouer it was the mistresse of witchcraftes, a most Idolatrous Citie, yea sold people through her whoredomes, and nations through her witchcraftes, made other Idolatrous like her selfe, as 2. Kings. 16. 10. 3. 1. and 2. 11. 12. Zepham. 2. 15. Nahum. 3. 4.

Their wickednesse is come vp before me.

Sinne mounts vp on high, like the tempter which led Christ vnto the top of the pinacle to behold all the pleasures of the world at once, & then because we haue falne downe before the god of this world, & tempted the God of heauen, whether he be iust or no: therefore wrath speakes out of the fire, now thou hast takẽ thy pleasure, thou must take also thy punishment.

A most heauie and grieuous thing it is if you knew what you are doing here, and what your sinnes are doing at the barre of Gods iust iudgement. For euẽ now before you came hither, you were seruing the deuill in sinne, but now it is too late to speake of it, and where are they now? flesh and bloud could not stay them, nature could not stay them, pleasures could not stay them, riches could not stay thẽ,

nor they could not ſtay themſelues, but they are aſcended vp before the face of the eternall God, to ſtand at his barre and crie for vengeance to fall vpon vs, for committing ſuch hainous ſinnes againſt the maieſtie of God.

An arrow is ſwift, the Sunne is ſwifter, but ſinne is ſwifteſt of all: for in a moment it is cõmitted on earth, it comes before God in heauẽ, and is cõdemned to hell. For though *Nimrod* could not climbe vp to heauen, his ſinnes flew vp to heauen: and though we ſtay below, our ſinnes aſcend high, like the tower of *Nimrod*, but they fling vs downe to confuſion, and we become Babell. For when we ſinne we are as the ſhell fiſh which the Eagle taketh, and flieth into the skie with; and then letteth it fall vpon the rockes, and ſo daſheth it in peeces, and then deuours it. For the wrath of God taketh vs vp on high, & throweth vs downe low, vpon the rocks of ſhame & contempt, & terrour of conſcience, & ſo hauing cruſhed vs, & bruiſed our very bones, conſumes vs with double death, the graue deuouring vs, hell ſwallowing vs.

Is come vp before me.

To them which aske, how our ſinnes aſcend & flie vp afore God, I anſwer, God here ſpeaks vnto vs after the manner of men, who can not ſee a thing afore it be brought vnto them, euen where they are, & before them. So that hereby is ſignified God had ſeene their wickedneſſe.

We faſt as before him, we pray as before him,

him, we giue almes as before him, and we do euery good thing as before him, becauſe we do it freely, and as it were not caring who lookes vpon vs. But we ſinne as behind him, becauſe we hide and cloake our ſinnes, and commit them in ſecret, loth that men ſhould ſpy them: our conſcience in ſuch actions accuſing vs, and inſtantly telling vs, we are about that which we cannot iuſtifie. And we ſuppoſe that we ſinne behind him, becauſe we ſinne here below, ſaying with our ſelues in the conſideration of our blinded hearts, as *Eliphaz* accuſeth *Iob* to haue ſaid. Is not God in the height of heauen? and ſee the highneſſe of the ſtarres, how high are they? Therefore how ſhould God know it? Should he be able to ſee through the darke? The thick cloudes are a couering to him, that he may not ſee, and he walketh vp and downe the round circle of the heauens. But then chieflie we imagine that God beholds vs not, when men cannot ſee vs: as if God could not know, what man cannot eſpie. But let vs not deceiue our ſelues, for God ſeeth not as man ſeeth. Man can ſee but onely outward things committed in action, but God ſeeth, and knoweth, and ſearcheth the ſecrets of the heart, yea the ſecretſt thoughts and imaginations of it. Againe, man can ſee but one thing at once, he cannot turne his right eye one way, and left eye another: he cannot ſee before him and behind him with one

Iob. 22. 12. 13 14

looke: but God seeth all things at all times. Though we sinne as closely as we can for feare of hatred, or shame of the world, or for any other respect: yet God saith, your sinne is come vp before me. For though we couer it, and hide it, and colour it, yea & as it were burie it aswell as lieth in vs, yet all is open vnto him: therfore he saith, your sinne is come vp before me.

For when we speake euill, he is all eares to heare vs, and when we do euill, he is all eyes to behold it. Therefore ô foolish man, do not thinke that God seeth not that which man seeth not: for when he lookes vp, he sees all below also, and when he lookes downe, he sees all aboue also. If he should not, much wickednesse should lie in darknesse vnrewarded, and men should not be terrified from sinne, but rather by the example of others allured to sin freely secretly. For *Ananias* might haue gained by his craft, if God had not seene his heart, which men saw not: but God saw his distrustfull and dissembling and corrupt heart, therefore he lost his goods and his life too. Act. 5.

If God had not seene that which men see not, *Gehezi* might haue gained a bribe for his labour, when he ranne after *Naaman* the Assyrian, and told him a lie for his profit. But God seeing his fetches, which men saw not, turned his bribe to a leprosie, and so made him a leper for his labour. A fearefull example for such as take bribes: yet many care not 2. Kings. 5.

what

what bribes they take ſo men ſee it not.

The man that ſaid, Be merrie my ſoule, and take thy pleaſure for many yeares, might haue done it, had not God ſeene him: but he eſpied him falling to godleſſe ſecuritie, and threatned him, that night to bereaue him of his ſoule. Forget it not ye that abound in wealth, whoſe cup runneth ouer. If God had not ſeen *Achan* take vp the peece of gold, he had kept it to himſelfe for his labour, & no man ſhould haue knowne where he had it. But God ſeeing it (though cloſely done) rewarded him with ſhame in the ſight of all Iſrael. O Lord what is man that thou ſo watcheſt him! *Achan* would neuer haue ſtolne if he had knowne that God did ſee him. *Gehezi* durſt neuer haue taken a bribe, if he had thought that God beheld his doings. Wilt thou ſteale the owner looking on thee? Wilt thou ſpeake treaſon in the kings hearing? Neither would we lie, nor ſweare, nor ſteale, nor hurt, nor be prophane at any time, if we conſidered that the Lord ſeeth vs, and remembred that he watcheth vs: if we would do thus, ſin might go a begging for want of ſeruice. Therfore if you will marke but this part of my Sermõ, that God ſeeth all, you would refraine frõ thoſe things ſecretly, that are to the offence of God, which you for feare or ſhame wil not do before men: & you would ſay euen when your hand is at it, I wil not do it, becauſe the Lord ſeeth me. But as when we ſin though Luke.12. Ioſu.7.

in ſecret, he is all eyes to ſee vs, and when he ſees it requiſite to make ſome examples, to teach all, that when man cannot or will not diſcouer vs, he will ſhew that he ſaw vs, then he is all hand to puniſh and plague vs, and in the end to roote vs out from all our pleaſures: ſo when we repent, he is all mercy and loue, and when we amend our liues, and leaue all our wicked waies to walke before him euer after in holineſſe, then he is all truth and righteouſneſſe to forgiue vs all our former wicked life, and to waſh vs from all our vncleanneſſe. Now therefore repent thee of all the euill that thou haſt done, lament it truly, runne and hie thee as faſt as euer thou canſt to the throne of grace, proue whether thy repentance will not as boldly ſtand before God, and as powerfully crie for pardon, as thy ſinnes ſpeedily came vp before God, and vehemently cried for puniſhment. No doubt the Angell that cryed fallen is, fallen is Babylon that great, Reuel. 18. 2. though hee cried vehemently with a loude voice, cried not ſo audible as thou ſhalt heare the ſpirite of truth crying and aſſuring thee thy ſinnes are forgiuen thee, the God of glory loueth thee, ſinne ſhall no longer raigne in thee, no euill ſhall hurt thee, no good thing ſhalbe wanting to thee, all things ſhall worke together to the beſt for thee. Wilt thou any more? he ſhall euer dwell with thee, in whoſe preſence is the fulneſſe of ioy, and at his right hand

Rom. 6. 14
Pſal. 91. 10
34. 10. and 84 11.
Rom. 8. 28.
2. Cor. 16.
Pſal. 16. 11

hand pleasure for euermore. Repent therefore, but repent truly, loath all sinne, grieue that thou hast committed any, flie euery sinne, yea whatsoeuer occasions of it, and all appearance of euill: but loue the truth also, and follow all holinesse, and as much as in you is, haue peace with all men, and the God of peace will encrease your peace in Christ Iesus. 1. Thes. 5. 22. 2. Thes. 2. 10. Heb. 12. 14

All which euen this point that we speake of, *viz.* Whatsoeuer we do, God seeth vs, most sufficiently assureth vs off: for this so often repeated speech, Reuelat. 2. 2. 9. 13. 19. and 3. 1. 8. 35. I know thy workes; is spoken as to rouse the dead Sardians. 3. 1, and to heate the lukewarme Laodiceans 3. 15. so to commend the faith, hope, loue, patience, &c. of the other churches, and so to stablish and set them forward therein, knowing he is iust, and a liberall rewarder of them that seeke him. *Hebr.* 11. 6.

Their wickednesse is come vp before me. Sinne once committed casts no doubts of comming presently before God: but the thoughts of the heart of the carnall man thinking of the way to heauen, are the faint spies that went to see the land of Canaan, which say, that iourney is farther then you are able to go all your life, the way is like a thicket, and the doore like a needles eye: therefore it is impossible for you to come thither. But when you send faith, hope, and loue (those messengers of peace and truth) they will bring you word saying,

your ruffes must be ruffled, and your fardingals crusht, pride must be put off, and other sinnes, and none shall be kept out of heauen but such as loue the world better then heauen, or such as will take their sinnes with them: for they bee vnbeseeming the fashion of that countrey; so that ere we come thither, we must leaue them like the shadow when we go into the doore, and we must shake hands with them, and bid them farewell.

FINIS.

THE REBELLION OF IONAH.

3 *But Ionah rose vp to flie vnto Tarshish from the presence of the Lord, and went downe to Iapho, and found a ship going to Tarshish: so he paied the fare thereof, that he might go with them to Tarshish from the presence of the Lord.*

THE charge giuen to *Ionah* hath hitherto beene spoken of, now it followeth to bee shewed, how it was by *Ionah* discharged. First *Ionah* rebelliously neglected it, then being chastized, and so repenting, he faithfully discharged it. First therefore let vs consider his rebellion, afterward we shall see his correction.

But Ionah rose vp to flie to Tarshish, from the presence of the Lord.

We cannot stand to speake of *Tarshish*, nor what it is to flie from God, but this shalbe our meditation. *Ionah* the Prophet was commanded to go to Niniuie, & there to cry out against sin, to preach against pride, & all kinde of vngodlines, therby to reclaime them, & stir them vp, in laying open their sinne, and the punishment which hanged ouer thē, that they might

ſpeedily repent, and ſo turne away from them the wrath of God thereby deſerued. How beautifull ſhould haue bene the feete of him that ſhould haue brought ſo powerfull a meſſage as ſhould haue wrought ſuch an happie effect! How bleſſed ſhould Niniuie haue bene when the Lorde had vouchſafed them ſo great mercie? but ſtill one flie or other marres the whole boxe of ointment: as ſoone as he was commanded to go thither, Sathan ſtood in the gap, and entiſed him to go to Tarſhiſh, for he thought, that if he could let *Ionah* from going to Niniuie, then firſt of all he ſhould put a ſingular prophet out of Gods fauour, and bring vpon him ſome iudgement, not onely inward, as torment of conſcience, decay of gifts, or the like: but viſible alſo, whereby the people to whom he had preached might thinke he was ſome falſe prophet, as they are euer ready to condemne for hated of God, whom they ſee grieuouſly afflicted. And ſo ſecondly the people ſhould be hardned in their ſinnes, & obſtinatly contemne euer after, him, his like, and their preaching too. And thirdly the goodlieſt, the moſt populous, & the wealthieſt citie in Aſſyria ſhould be deſtroied, the good with the wicked, the yong with the old, one with another, all ſhould vnrepentant die in their ſinnes, and ſo the very angels in heauen ſhould mourne. So that he thought he ſhould by ſtopping *Ionah*, euery way gaine wel by his labour.

Eccl. 10. 1.

labour. Therefore he comes to *Ionah*, he flatters him, he temptes him, thus he begins with him; It is good that men looke before they leape, haſt makes waſt, wordes are not alwayes to be taken as they properly ſignifie: one thing is often ſpoken & another ment: but thinkeſt thou God meaneth thou ſhouldeſt go to Niniuie? Why? doth he regard idolaters and his profeſſed enemies, ſo that to haue them admoniſhed of their ruine, he will bring ſhame vpon his owne people? for the verie going of a prophet from Iſraell to preach to Niniuie, muſt needs proclaime that there is more hope of moſt ſinfull Gentils then of naturall Iſraelits. And how couldeſt thou ſeeme ſo to thinke of thine owne nation, thine owne brethren, thine owne bloud, the choſē of God? or if thou do, ſhalt thou not thereby procure their vtter hatred for euer, and make them to deteſt both thy perſon, & whatſoeuer thy preaching, whatſoeuer thou haſt heretofore, or hereafter ſhalt teach them? What? for thy faithfull prophecying here amōg Gods people, wil God thinkeſt thou recompence thee; thee whome he hath made reuerend, & to be honored of kings and princes of Iſrael: recompence I ſay thee with ſhame & contempt among heathens, yea with a cruell death, or with a more miſerable life? For what other ſucceſſe may be hoped for at the Niniuites hands of ſuch a meſſage by thee? for thou knoweſt they haue all Iewes in con-

tempt: therfore when thou ſhalt come among them, and tell them not theſe few words only, and in this forme which God hath ſpoken thē in, for if thou ſo do, who will not count thee rather a mad man, then Gods Prophet? but at large, that there is one all-ſeeing, moſt iuſt, almighty, and euerliuing God, and no moe: and ſo al their gods are no gods but idols: and that they aboue all others haue giuen his glory to ſtockes and ſtones, worſhipping them for gods, alluring and enforcing others likewiſe to diſhonour him: that they haue abuſed his bleſſings moſt vnthankfully, moſt vngodly to all exceſſe, and are moſt proud contemners of their betters, and moſt notorious drunkards, gluttons, fornicators, adulterers, theeues, oppreſſors, witches, murtherers, and the like, and therefore haue ſo prouoked him that is moſt mercifull and patient, that he will without all pity deſtroy man, woman, yong and old, high and low amongſt them, yea their very city alſo, & all that is therein, whereby they haue bin ſo wicked, and that within 40. daies. When I ſay, thou being a Iew, ſhalt tell them this, thus in deſpight reuile (for ſo they will take it) thus vtterly condemne them & their gods; wil not the beſt of them mocke and deſpiſe thee? will not the reſt gnaſh their teeth at thee, be ready to teare thee in peeces, put thee to exquiſite tormēts, condemn thee to ſome horrible death, or continue thee in intollerable paines, in a

moſt

moſt bitter life? No queſtion. Thinke not therfore that thy good God, thy moſt kind & tender father will recompence thy faithfulneſſe with ſending thee ſo farre to ſuſtaine ſuch miſerie. It were impietie to thinke he willed it, it is blaſphemy, treble blaſphemy to thinke he cõmands it: for it is to condẽne him of vnkindneſſe, for thou haſt ſhewed feruent loue: of vntruth, for he hath promiſed it ſhould go well with the iuſt: of iniuſtice, for godlineſſe ſhould haue the reward due onely to wickedneſſe. Yea he ſhould ſeeme contrary to himſelfe, to charge thee cruellie to murder thy ſelfe, which hath commanded all to kill none, if he ſhould will thee to prouoke that bloudie Citie ſo. But the verie thing it ſelfe alſo argueth, God meant nothing leſſe then to commit thee to ſuch danger, or that thou ſhouldſt do to the proude Niniuites ſuch a meſſage. For to what end ſhouldeſt thou ſo crie againſt that Citie? to make them flie, & ſo to free them from deſtruction? How ſhouldſt thou then not be found a falſe Prophet and God a lyer? What then? To bring them to repentance, & then to ſpare thẽ? How ſhould not God ſo againe be found vntrue, & thou his lying meſſenger? What then? To conuert them, and ſo to deſtroy them? What iuſtice were that? & how contrary to his promiſe to *Salomon*? 2. Sam. 7. 14. Therefore it is manifeſt God meant not thou ſhouldſt go and crie ſo againſt Niniuie: but ſignified that thou

wert as good, for any good may be done here, to exclaime so like a frantick mā against Niniuie, as to preach in Samaria any lōger now. Mē here are so hardned that they contēne all, partly are so cloyed that they loath all, the best part litle esteeme all that is preached: of none is the word accounted precious, of none reuerentlie heard: & therfore thou shouldest for a time, to make the word precious, & to sharpē mēs, affectiōs towards it, giue ouer preaching here, & where thou wilt refresh thy selfe a while. Now here thou mayst not be idle: at Tarshish thou mayst be quiet: thou mayst at Tarshish that famous Cirie, amōg the strāgers of many coūtryes heare many strange things, much delight thy selfe in the varietie of their manners, in the abundāce of al things with great pleasure liue. No time so fit as this to see the world. At Iapho thou canst not want shipping thither. Seeme not to make small account of this kindnesse of God, defraud not thy self of thy granted good.

Exod.3.11 and 4.10, 13.

Ierem.1.6 Ezek.3.14 15. Nehem.2. 19.4.2.8. 5.5.6.5.6.7. 10. Luke.22. 31.32. Mat.4.1.

Thus Sathan is euer crossing, rempting, entising vs when we are or should be addressing our selues to do the will of our God. So was *Moses*, *Ieremie*, *Ezechiell*, *Nehemiah*, Christ himselfe tēpted, being about most notable workes. What said our Sauiour to *Peter*? Sathan hath desired to sift you and winow you as wheate. Who are these whose peril Sathan so earnestly desireth? euen *Peters*, and *Iames*, and *Iohns*. No maruell, for Christ himselfe, though acknowledged

ledged the ſonne of God, was moſt fiercely aſ-
ſaulted of the tempter fourtie dayes, and then
indeede was left, but it was onely for a ſeaſon.
Luke.4.13. Therefore neuer dreame of a truce Luke.4.2.
with Sathan whoſoeuer thou be, whatſoeuer 4.13.
thou art about to do. For the enemie, the enui- 1.Pet.5.8.
ous foe, the tempter, the falſe accuſer goeth a-
bout continually ſeeking whō he may deuour.

Now his manner of tempting is, firſt and
moſt vſually with flattering, but yet very often
with moſt terrible threatning. For whatſoe-
uer we do or feele, commeth from one of theſe
three ſpirites, the ſpirit of Sathan, the ſpirit of
God or our ſpirit. Now our owne ſpirit of it
ſelf is alwayes occupied about worldly things,
ſeeking delightes in pleaſures, not diſquiet by
threats. The ſpirit of God is gentle, louing, &
meeke, not forcing, not threatning. Therefore Luke.9.23
Chriſt ſaith, If any will follow me, let him de-
ny himſelfe, and take vp his croſſe daily, &c.
And marke his ſpirite, he ſaith not, you ſhall
follow, but you ſhall deny your ſelues, & take
vp your croſſe, but if any will follow me, let
him deny himſelfe and take vp his croſſe (let
him). The ſame is to be ſeene in the Canticles, Cant. 5. 2.
where he ſaith; Open vnto me my ſiſter, my
loue, my doue, my vndefiled. For mine head is
full of dew, and my lockes with the drops of
the night. For when ſhe opened not vnto him,
making moſt vnmeet excuſes, though he had 3.
moſt louinglie prayed, and liuely vrged her to

3.4 opē, and ſhe moſt vnkindly, moſt vnworthily
6. had denied, yet he wēt his way mildly, without any threats. But the ſpirit of Sathan takes another courſe. For when by lying, & deceipt he can not allure to ſinne, he threatēs moſt fearefully with ſinne, grief, or loſſe of goods, ſolitarineſſe and want of pleaſure, and ſometime by his miniſters limmes of his owne likeneſſe, he threatneth death and earthly torments, whatſoeuer they may inflict vpon any. Chriſt ſaith, If you will follow me. If you will: but he ſaith, I will make ye follow me, and dō as I bid you, you ſhall haue fire and fagot, ſcalding lead, and burning pitch, if you will not follow me, you ſhall, whether you wil or no: we wil make you to do as we cōmand, ſaith his eldeſt ſonne Anchriſt, vſurping authoritie ouer nations, and inflicting torments on the Saints. His order of tempting is firſt to make vs doubt of the word of God: whether ſuch and ſuch doctrine be true, ſuch and ſuch an action be commanded, ſuch & ſuch a promiſe, ſuch and ſuch a threatning be certaine. Then ſecondly he fals to flat denying of it, this doctrine, theſe promiſes, theſe threatnings are falſe: this thing is not cōmanded, this action is not condēned. And thē comes he in with his cōtradictiō, cōtrary aſſertiōs, & coūtermands For there is no cōmandement of God, but the deuill commaundes the contrary, & he is euer gaine-ſaying that which God ſaith. For our God ſaith vnto *Adam*, If

you

you eate of the forbidden fruit, you shal surely dye: the deuill came, and he told them, first *it is not certaine you shall die*, then, you shall not dye, thē thirdly you shalbe as Gods knowing good & euil. God saith submit your selues one to another in brotherly loue: the deuil saith, first, you need not to abase your selues so much, secōdly you should not yeeld to others, then thirdly, aduance your selues, & contemne others. God saith, Loue thy neighbour as thy selfe: the deuill saith, first loue litle and outwardly, then, loue none but thy selfe, then thirdly, hate thine enemies, enuy thy betters, disdaine thine equals, despise thine inferiours. God saith, labour for the foode which perisheth not: the deuil saith, first care not much for it, thē secōdly contēne it, thē thirdly stir not an inch for it. God saith, Forsake the world, the deuill saith, first neglect not the world, then, loue the world, thē thirdly giue ouer your selues to the world, aboue all follow the world with all the lustes thereof.

Gen.2.17. Gen.3.4. 5. 1.Pet.5.5. Mat.22.39 Iohn.6.27 Rom.12.2 1.Iohn.3. 18.

Now the meanes whereby the deuil tempts, are argumēts, fetcht some from the wit & reason of man, or frō the customes of the world: some frō the holy Scriptures, either corrupted, or wrong applied. Now in cōsideration of the persons. then in regard of the thing it self, &c. In respect of the persons to whom he should preach, and him selfe, *Ionah* is here tempted, and so thus reasoneth with himselfe: I haue long preached vnto the Iewes, which are the

choſen people of God, and ſeeing they will not heare me, it is in vayne to preach vnto theſe Gētils, which neuer heard of God or godlines, & therefore will eſteeme my wordes the leſſe.

Thus *Ionah* is loth to looſe his labour, and puts in a doubt where he needs not, becauſe he conſidered not the great power of God in mēs hearts. The Niniuites are heathen people, and therefore (ſaith *Ionah*) why ſhould I venture my ſelfe among them? for ſeeing mine owne countrymen kicke againſt my wordes, and can not abide to heare the word which commeth frō the Lord to reproue ſinne, then how much more ſhall I be deſpiſed by theſe, and perſecuted to death? Thus fleſh and bloud ſtandeth ſtaggering when it ſhould do any good, miſdoubting troubles, iealous of his owne eaſe: but when it goeth about to do any miſchiefe, it neuer conſidereth the daunger, it weigheth not the following woe: yet doing good, it is vncertaine whether all will not according or euen aboue our hope ſuccede: it is more likely we ſhalbe kept ſafe: but doing euill, miſchief moſt certainly is procured, not daunger only, but loſſe of the beſt things commōly, peace of cōſcience or ſpirituall graces, of ſome bleſſings alway or at leaſt not receipt of thoſe things which much would reioyce vs. For ſurely this was a ſore temptation, to bid a man (being in reaſonable good eſtate touching his body and life) that he ſhould go & preach vnto a ſauage heathen

heathē people that neuer heard of preaching, and that this doctrine, That there is but one onely true God, to thē who will ſerue a thouſand, & cannot abide the contrary to be ſpokē. Deut. 6.4.

If a preacher were commanded to go and preach at Rome gates, againſt Antichriſtes iuriſdiction, and the idolatrie that is ſo ordinarily vſed in that Sinagogue of vncleanneſſe, ſeeing that is a matter, for which they torment and kill all that preach it ſincerely: I feare it would hardly come to paſſe at all, that this preacher would go from a reaſonable quiet eſtate touching his body, to venter his life among ſuch cruell tyrants. I feare he would rather content himſelfe with his preſent eaſe, then commit himſelfe to ſo likely miſery.

If I go and preach vnto theſe infidels, ſaying, yet fortie dayes, and Niniuie ſhall be deſtroyed, then (ſaith *Ionah*) it may be, they will repent, and God will haue mercy vpon them, ſo I ſhall be counted a falſe Prophet for my labour. And thus we regard our credit more thē the glory of God, in the obedience of his will: and rather then we would receiue any reproch by our doing (in the ſight of the world,) we rather chuſe to enter into no great action touching the glory of God and the good of the Church. In reſpect of the Iſraelits and himſelf: if I leaue mine owne people, & go preach vnto the Gentiles (ſaith *Ionah*) I ſhall bring ſhame vpō Iſrael before all people, becauſe a Prophet

is gone from them for their obstinacie, chusing rather to preach vnto vncircumcised Gētiles then vnto them, as if there were more hope of the Gentiles then of them. So *Ionah* more feareth the childrens disgrace then the fathers dishonour, and their despight then his displeasure. Satan is too well acquainted with mans nature, and so more certainly knowes, then we wisely consider, that all *Adams* sonnes are from labour, easily brought to loiter, more willingly from feare & paine, to securitie and pleasure. Therefore seldome or neuer doth he in tempting omit this entisement, it wil be for thy ease, for thy delight, for thy security. Therfore he saith to *Ionah*, not onely the way to Niniuie is long and dangerous, thy person and message odious, therefore thy trauaile must needs be tedious, thy troubles grieuous &c. but also thy passage to Tarshish is easie, thy securitie there sure, thy pleasures many, thy delight great. Yea with this he assaulted Christ himselfe saying, when he had shewed him all the kingdomes of the world & the glory of them; All these will I giue thee, &c. And doth he not so also euermore perswade vs, this good, this gaine, this glorie, this pleasure, or this preferment shalt thou get, if thou thus & thus deale: if you will leaue the societie, the exercises, the profession, and the company of the children of God, and serue me and worship me: preferring your couetousnesse, your pride, your lust, be-

fore the ſeruice of God, not being ſcrupulous to ſweare for your gaine ſometime, nor to lie for your pleaſure, nor to coſin for riches: then you ſhall not onely be free from the reproches wherewith profeſſors are ouerwhelmed, and the contempt wherein they are had, and the many heauie ſighes which they are forced to fetch, but you ſhall alſo growe riche ſoone, and ſo be well thought of, and had in eſtimation, and by your wealth liue in eaſe with all pleaſure, procuring euery thing at your harts deſire. Thus *Ionah* which way ſoeuer he looke, is tempted on euery ſide: tempted to ſinne, but not conſtrained: vrged, but not compelled: for the deuill hath power to entiſe to ſin mightily, but not to enforce violently. Loe then cõforts againſt this croſſe. Our enemies power is in our fathers hands: and our Sauiour praieth for vs being moſt glorious in heauẽ, as he on earth in humilitie praied for his Apoſtles, that our faith faile vs not. Behold then alſo incouragements to fight againſt his aſſaults, yet ſee a greater. God hath giuen vs this priuiledge: this promiſe haue we: reſiſt the Deuill and he ſhall flie from you, Iam. 4. 7. God hath giuen no promiſe to the Deuill, that if he perſwade, he ſhall preuaile, if he vrge, we ſhall yeelde: what a ſhame then is it to vs, that Satan is bolder in tempting, then we are in reſiſting? is he not? O that we could truely ſay, we are as wiſe, as watchfull, as thoughtfull to withſtand Satans

1. Cor. 10. 13. Rom. 8. 34. Luk. 22. 32.

assaults, as he is wilie vigilant, and more then diligent to assault.

But what doth *Ionah*, thus as we haue heard, by Satan assaulted? Resists he as manfully as the deuill hath set on him cunningly? Alas no: *Ionah* is no sooner disswaded to go to Niniuie, then he is perswaded it were great follie: he is assoone resolued as he is entised to go to Tarshish, thinking it a chiefe point of wisedome to seeke his owne ease, his owne pleasure, his owne sweet delight. One said, God Gen.1.39. spake and it was done. Surely the deuill also but speaketh and it is done: for he is such an orator, that no man can denie him. For who can gainsay him that counselleth as a speciall friend, yea as a most holy Angel? For he would seeme to be not onely carefull, both to keepe vs from danger, and the feare thereof, and to procure vs all good: but also iealous of Gods honour, fearefull least men should despise the word, and so their owne saluation. Therfore he 2.Kin.5.22 made not only *Gehezi* to take a bribe, *Demas* 2.Tim.4. 10. to imbrace the world, *Iudas* to betray his mai- Mat.26.48 ster, and *Cain* to kill his brother: but *Rebecca* 50. also to perswade *Iaacob*, and *Iaacob* to be bold Gen.14.8. by lying to seeke for the blessing: yea the fa- Gen.27. ther of the faithfull to commit folly with *Ha-* 13.14.18. *gar*, as here *Ionah* not to go to Niniuie: least Gen.16. forsooth God should not be true of his word: 4.1. as if what to man seemeth vnlikely, that were with God impossible, & he could not be righ-

teous

teous vnlesse we shew our selues impious.

We haue seene some causes why Satan assaulting vs, he straight ouercomes vs: would anie see more? we haue bin taught his power, malice, watchfulnesse, and wilinesse: we haue most fit and sufficient armor ministred vnto vs: we haue a promise that resisting him, we shall make him flie from vs. Therefore surely we forget our enemie, or neglect the promise, or take not to vs the whole armour of God, specially we like not that armor bearer humility. Submit your selues to God, & then resist the Deuill. But moreouer we to our owne certaine perill and paine (so corrupt are we) ioine with our enemy, more ready to do his wil then Gods word. Hereof no doubt foolish *Balaam* asked againe and againe, till God seeing him bent contrarie to that he had bin commanded, left him vnto himself: & so *Balaam* went on in sin so long, till the very asse whereon he rode was constrained to reproue him. But would you howsoeuer Satan tempts, not be turned by him out of the right way? howsoeuer he fights, not be feld by him? would you haue him soon to forsake you, speedily to fly from you, that is, would you resist him? for when we begin valiantly to fight, then forthwith he flies. Consider how shameful a thing it is being euery way encouraged to fight, to shew our selues most dastardly cowards. How dishonourable to our captain Christ Iesus to yeeld the victory to his

Eph. 6, 11. 14. 10. 19.

Iam. 5. 7.

Iam. 5. 7.

Num. 22. 8. 19. 21.

deadly enemie? how dangerous for our ſelues? knowing he is a moſt cruel tirant, & moſt inexorable, that moſt glorieth, and ſpecially taketh pleaſure in putting vs to the moſt bitter paine that poſſibly he can, and therfore hauing ouercome vs, wil for euer continue vs in moſt intollerable torments. Yea ſaieſt thou, theſe things conſidered, would make vs couragiouſly to encounter with Satan, & ſo ſoone to conquer him, but he comes often as a friend, as an Angell of light: how ſhall I deſcrie him, that I may defie him, and make him to flie?

How? here indeed is the hardneſſe: for he is a notable hypocrite, the father of hypocriſie. But thou muſt follow the counſell of Chriſt, Reue. 3. 18. Thou muſt annoint thine eies with eye ſalue that thou maiſt ſee. Thou muſt be fulfilled with the knowledge of Gods will, in all wiſedome and ſpirituall vnderſtanding, & moreouer watch and be ſober. And laſtly conſider, firſt how thy ſpirit is affected: for our owne ſpirit (by nature euermore hard) if it be moued by the ſpirit of God, is ſad, ſoft & ſlow: but if it be moued by the ſpirit of Sathan, is proud, boiſterous, & ſtout; then whether that which thou art indeed moued to, be good or euill: if good, that is, agreeable to Gods word, then acknowledge it comes from God, for all good motions are the worke of the ſpirite of God, howſoeuer they ſeeme to proceed of our ſelues. But if it be euill, that is, not agreeable

Reu. 3. 18.
Col. 1. 9.
1. Pet. 5. 8.

with

with the word of God, then is it alwaies either a luſt of our corrupt nature, or a ſuggeſtion of Sathan. Wherefore it is a ſure way to ſay when we are tempted to euill, this motion is of the Deuill, for euen our corruption came of his ſuggeſtion; For the ſpirit of man is alwaies toſſed betweene theſe two contrarie ſpirits, the ſpirit of God procuring our ſaluation, and the ſpirit of Sathan ſeeking our condemnation. So that if any will get the victorie of Sathan, he may not be without the ſpirituall ſword, which is the word of God. Epheſ. 6. 17. Yea he muſt haue the worde of God dwell in him plenteouſlie. Col 3. 17. and crie ſtill, open mine eyes O Lord. Pſalm. 119. 18. Giue me vnderſtanding. 34. and encline mine heart vnto thy teſtimonies. 36. & beware that he ſubmit himſelfe duely, and diligently watch.

Thus *Ionah* tempted, hath conſented to neglect his charge, and doth he forthwith repent? No, he prepares himſelf to his purpoſed iourney. *But Ionah aroſe to flie vnto Tarſhiſh.* As *Ionah* was no ſooner tempted to goe to Tarſhiſh but he yeelded, ſo aſſoone as he had yeelded, forthwith he to go. So *Ionah* made himſelfe a run-away, & ſhewed himſelf a diſobedient ſeruãt to his God. And in the mean while, Niniue ſet on the ſcore, and had no ho with them in working wickedneſſe: but ſtill filling the cup of all abhominations, ran downe to hel with as much force and ſpeed as they could. So

Niniuie is still Niniuie, but *Ionah* is not like *Ionah*: for the Prophet is flying, and sinne is crying, and so all falles to confusion.

But Ionah rose vp to flie vnto Tarshish, &c.

Ionah flieth vnto Tarshish before he would go to Niuiuie, and euery one is like the sonne which said he would not, before he went: & so sin is borne first, as *Esau* was borne before *Iacob*. Therfore if euill may compare with goodnes in particular actions, in all mankind corrupt, euill may say, he is the ancienter. But assoone as thou perceiuest any euil cogitation or motion in thy self, be thou wrath with it, nip it in the head, put it to death: & thē the vncleane spirit that hath long bin strong, & with delight dwelt in thee, wil soone be weary of thy house, and say as the euil spirit said; Here is no dwelling for vs, let vs go to yonder heard of swine.

Gen. 15. 25. 26.

Mat. 8. 31.

But Ionah rose vp to flie to Tarshish.

Ionah was sent to Niniuie, but he went toward Tarshish. And so it is alwaies with vs, we are euer doing that we should not do. For either we do nothing, or that which we are not commanded, or else otherwise then we are cōmanded. Sometime most rebelliously we do that which we know the Lord straitly forbiddeth. And as *Ionah* took Tarshith for Niniuy, so we take the deuil for an angel, light for darknes. &c. *But Ionah rose vp, &c.* They that shuld preach at Niniuie, are flying to Tarshish, and

though

though he be like a drone, yet doth he, euen the non resident keep his benefice fasting, feasting himself: but wilt thou keep it still? go & preach at Niniuie as ye haue bin doubly cõmanded, or for shame leaue your priuiledge & benefice: but they stãd staggering, ashamed to keepe it, and loth to leaue it. For the sweet morsels of *Baals* Priests are so pleasant vnto thẽ, that they cãnot find in their hearts to leaue thẽ, as long as they are able to keepe it. But no maruell that *Ionah* fled to Tarshish whẽ he should go to Niniuie. For this is a stumbling vocation among men, yea reiected by the childrẽ of this world, which alway kicke against it: so that if you would aske for a painfull vocation this is it: if for a thankelesse vocation, this is it: if for a contẽptible vocation, this is it. For, reprouing we are reproued; blessing, we are cursed; preaching peace, we make warre; proclaiming libertie, we are imprisoned; do what we can, we are persecuted; and for our worke worthy all loue, we receiue of the most hatred, of few, yea verie few any more then a cold affection. Hereof it hath come to passe that *Moses* and *Ieremie* called, excused themselues. *Ezekiell* hauing receiued his charge, went in bitternesse and indignation of his spirit, & seuen days neglected his charge, as *Ionah* here doth his: and *Moses*, *Eliah*, and *Ieremie* at length complained: and (which to the best men is the greatest griefe) it is as easie almost to wash a Blackmore white,

Exod. 3. 11 4. 10. 13. Ierem. 1. 6 Ezech. 3. 14. 3. 15. Exod. 5. 22 23. 1. King. 19. 10. and 14. Iere. 20. 7.

as to conuert a sinner, because Sathan is euer crossing men doing the wil of God, but specially hindering the course of right preaching.

For the Lord was not so earnest to stop the way of *Balaam*, lest he should commit wickednesse, as the deuil is earnest to stop the way of euery *Ionah*, least he fulfill righteousnesse, that is, cry against Niniuie, longing, & duly, that is, wisely & earnestly laboring to cõuert Niniuie.

But Ionah rose vp to flie vnto Tarshish from the presence of the Lord, &c.

The righteous fall, and now no lesse then a Prophet, yea such a Prophet as was the figure of Christ. But who would haue thought that such a Prophet should flie from the Lord, yea and that when he should do him most seruice? who counteth that no wickednesse now, that he euer thought and taught was rebellion, while he was among the wicked? A fearefull example, therefore let him that thinkes he standeth, take heed least he fall, for the way is slippery wherein we are to walke. When thou remembrest the fall of the Prophet, then consider that thou art much weaker then a Prophet, and therefore the easier to be encountered and ouerthrowne, and the likelier to haue a more grieuous fall, except the Lorde doe mightily vphold thee, seeing such a one cannot stand in the sight of his so mortall enemy, but by him receiueth so grieuous a fall.

Secondly, if thou see *Ionah* flie, *Moses* murmure,

mure, *Dauid* fal to adultery, *Salomō* to idolatry, & *Peter* to forswear his master, thē mayst thou learne not to trust to thine owne strēgth, for it is weaknesse, not to thine owne wisedome, for it is sinful, but seeke helpe & craue strength at the hands of almighty God, who giueth to euery one that asketh indifferently and hitteth no man in the teeth, which doth not bruse the broken reed, nor quench the smoking flax, but doth rather increase our zeale then diminish it. Iames.5.5. Mat.12.20

Thirdly, iudge wisely of the fall of *Ionah*, not rashly condēning him for his fault, for although *Dauid* ioyned murther with adultery, yet he repented, and is the deare child of God.

And he found a ship going to Tarshish.

Ionah was no sooner come to Iapho, but he goes to the hauen, or meetes with mariners, & presently vnderstandes of a ship not going to Niniuie but to Tarshish. As soone as he set forward to flie from God, Sathan straightwayes prepared a ship, so that tēptation & occasiō of sinne do alwayes go together. Shal *Iudas* lacke money, or *Ionah* stay for a ship? no (saith Sathā) by the mouth of his ministers, here *Iudas*, take thee money & betray thy master; & *Ionah*, here is a ship for thee, go hast thee away & flie from the presence of the Lord. For the deuill is alwayes a very seruiceable, and pleasant deuill to such as flie from God: he can finde occasions at all times, and meanes, and instruments fit for that purpose. If thou wilt flie frō God, the

deuill will lend you both spurs, and a horse, yea a post-horse, that will carrie you swiftly, and lustily away vnto all vanitie & vngodly lusts. Therefore if any will aske what the deuils occupation is, it is to tẽpt, to entise by all meanes, to prouoke to sinne, and then to prouide vs of the meanes to practise our purpose to commit, and as *Iames* speaketh, to bring forth sinne.

And he payed the fare thereof.

This money was cast into the sea, it did him as little good as if he had vtterly lost it, it had bene good for him if he had lost it, for it did him much harme. There are many which will spend and waste they care not how much vpon cards and dice, an vnlawfull game, this money also is cast into the sea, for it doth them much more harme then they know of, it doth thẽ no good, it were good for thẽ they had not a peny to leese. And so men care not what they pay for vanities & braueries, the most part of which is vnprofitable, & rather hurtfull then necessarie for them, but only for the vaine vse of the present time, & for some vaine respect: this also is cast into the sea, and better should they be, if they had it not to lauish, & to their owne and many others hurt so to garnish thẽselues. Men care not what they pay for their vanities, so it do please their minde for the present, without consideratiõ of the end & vse thereof, but they will giue litle or nothing to do good withal: so that *Lazarus* can get nothing, & *Dauid* cã get

Luke. 16. 21.

no

no meat. Shall I take my bread & my wine, and the flesh which I haue prouided for my shearers, & giue them vnto one, whō I know not, saith churlish *Nabal*? We cā be cōtent to giue any thing or do any thing to winne the world thereby, but we will giue nothing, nor do nothing, therby to winne the kingdome of God. 1.Sam.25. 10.11.

We haue heard *Ionah* confessing that he receiued a charge to go to Niniuie, but he arose, & fled toward Tarshish, & went downe to Iapho, and found a ship going tō Tarshish, and payd the fare thereof, and went downe into it, hereafter we shall heare, that being entred the ship, he went to sleepe, & slept soundly, & being wakened, he cōfessed not his sinne, but suffered the mariners to deuise to finde out for whose cause they were so troubled, & at lēgth also the lots to be cast, neuer cōfesseth it, till he was enforced to it, what needed he to rehearse all this? had it not bin inough to haue said, that he left his busines vndone, he was a sinner? No, for God would haue men to know the stubburnnesse & disobedience of *Ionah*, in that this thing was not done vpō the suddē, but vpō deliberation, & in no short time, but in some cōtinuance, while he went frō Samaria to Iapho: & thence was departed, & had some while sayled. In which space, he had leasure inough to haue repented, but did not. *Ionah* cōfesseth his sinne, that he should not once haue listened to Sathās assaults, or reasons of the flesh, & when

he had liſtned, he ſhould not haue liked them, and when he had liked them, he ſhould not haue conſented to obey them, and when he had conſented, he ſhould not haue put them in practiſe: he ſhould not haue fled towardes Iapho, and when he was come to Iapho, he ſhould not haue gone to the hauen, and when he came to the hauen, he ſhould not haue payd the fare, and when he had payed the fare, he ſhould not haue entred the ſhip; and when he was entred the ſhip, he ſhould not haue hoyſed vp the ſayles, and ſayled, and gone to ſleepe. But this he did, teaching that ſinne runs on wheeles, as it were downe a hill, in all poſt haſt, and neuer ſtayes till it arriue euen in hell. For *Ionah* thought, becauſe he came ſafe to Iapho, therefore he may go to the hauen, and becauſe he came well to the hauen, therefore he may pay the fare, and becauſe he payd the fare in peace, therefore he may take ſhipping, and becauſe he entred the ſhip in ſafetie, therefore he may hoyſe vp the ſayles to go; and becauſe he hoyſed vp the ſayles without danger, therefore he may go ſecurely to ſleepe, and ſafely to ſayle to Tarſhiſh.

So ſinnes follow one another like linkes of a chaine, till the tempeſt of deſtruction breake it in ſunder. So ſaith the forborne ſinner, I haue ſworne, and God did not puniſh me, therefore I will ſteale: I haue ſtolen, and God did not puniſh me, therefore I will kill: I haue killed

killed, and God did not punish me, then why may not I do what I list? I may do this as well as I haue done other things heretofore. But if *Ionah* had considered with himselfe that God is the Lord, who is all seeing & almighty, from whō nothing can be cōcealed, he would neuer haue taken his iourney to Iapho, or when he came to Iapho, he would not haue payed the fare, or whē he had payd the fare, he would not haue entred the ship, or whē he was gone into the ship, he would not haue hoyst the sayles, but rather would haue leapt out frō that ship that should carry him from his God, carying him frō his duetie: but he forgets himself, thinking the creatures cā hide him frō the creator, Heb. 4. 13. which is an absurde thing to thinke, seeing nothing can be hid from him. Neither would any, I say, not adde drunkennesse to thirst, or heape sinne vpon sinne, or suffer an euill thought to take place in thē, if they cōsidered that the iust Iehouah beheld thē in all their very thoughts. All those that pitie *Ionah*, let them pitie themselues, for if we cōsider our own estate, we haue as many and as foule sinnes in vs as there were in *Ionah*, yea in Niniuie. *Ionah* confesseth his sinne, that we might confesse. He confesseth it freely, he confesseth it fully, that he knew his maisters will, but not onely did it not, but also tooke another course quite contrarie to that which was commanded; and that not in purpose onely, but in deede also, not for an

houre, but a long time, not in ſtruggling with his weakeneſſe, but in a profound vngodlie careleneſſe, or in ſtriuing to ouer-maſter his conſcience, accuſing him for his wickedneſſe. And wherefore hath he written it, but to admoniſh vs narrowly to looke to our ſelues, and manfully to fight, that we may ſtand where he fell, and when we haue fallen as freely and fully to confeſſe it to God alwayes, and to man alſo, when wiſedome commaundes.

THE

THE FIRST SERMON OF THE PVNISHMENT OF IONAH.

Ionah.1.4.5.6.

4 *But the Lord sent out a great wind into the sea, and there was a mightie tempest in the sea, so that the ship was like to be broken.*

5 *Then the mariners were afraid, and cryed euery man vnto his God, and cast the wares that were in the ship into the sea, to lighten it of them: but Ionah was gone downe into the sides of the ship, and layd downe, and was fast a sleepe.*

6 *So the Shipmaister came to him, and said vnto him, what meanest thou, ô sleeper? Arise, and call vpon thy God, if so be that God will thinke vpon vs, that we perish not.*

THe sinne is past, but the punishment is to come. For after disobediēce followeth wrath, the heauy companion of wickednesse. For although she loue not sinne, yet she will be alwaies where wickednesse is, yea also full of strength like a Lion, which wil not be tamed. Psal.1411 28.

He that made the winds, commanded them, and they obey his voice: the winde & the waters obey him, but man will not obey him. He saith not, that a wind arose, but saith, the Lord Isay.13.

ſent a great wind. Therfore we ſee the cauſe of this tempeſt, & ſo of *Ionahs* puniſhment. The iuſt iudge of the whole world, may not ſuffer ſin vnpuniſhed, therfore he ſends: the Lord ſet out a mighty wind. Then it was not by chance nor yet by witchcraft, for the mariners (notwithſtanding they were infidels) were not ſo groſſe as to aſcribe it to any ſuch cauſe, but rather thought it to be ſent frō ſome reuenging power, being prouoked to indignatiō by ſome particular perſon among them, that had committed ſome hainous fact: elſe why did they caſt lots, to know him & find him out that had ſinned, and whoſe ſin did procure the tempeſt to be ſent? Though this winde had almoſt
Pſal. 107. 25. to 31. drowned *Ionah*, yet he ſaith, the Lord ſent it, ſo the Lord ſendeth winde to bring ſhips to land in ſafety, and the ſame Lord ſendeth winde to drown, and breake, & ſinck other ſhips. Therfore *Iob* ſaid when he was bereft of all his ſubIob. 1. 21. ſtance at once, and left as poore as might be, that the Lord had taken them from him, who had firſt giuen al to him, adding alſo a thankſgiuing euen for the perſecuting hand of God, which did ſo moleſt him. If ſome had ſo much loſſe by tempeſt as *Iob*, and ſuch danger as *Ionah*, they would ſurely ſay with *Iob*, *Bleſſed be the name of the Lord for it*. But mo (it is to be feaIob. 2. 9. red) weld ſay with *Iobs* wife, Curſe God, & die.

And there was a great tempeſt in the ſea.

Firſt God ſpake gently to him, *Ariſe Ionah*

go

go to Niniuie: then he would not go, but seeing words would not serue, the Lord would take another way, and trie whether that could make him obedient to his voice. So the Lord caused a mighty tempest to arise in the sea, like the messengers that were sente to compell folkes to come to the banquet, that seeing the commandement could not, the tempest might beare rule. For vnlesse it be an imperious crosse, we will not yeeld: so headstrong is sin.

Therfore it is said, that God sent out a great wind, so that there was a mighty tempest, that sin might haue the foile, and God the victory.

He that sailes to Tarshish, or whither he is forbidden to go, would haue as good winde as he that sailes to Niniuie, or whither he is commanded to go. But he that doth one thing for another, shall receiue one thing for another, as *Achab* did, who hoped according to the saying of 400. false Prophets, to go vp and prosper, but he went vp and perished. As surely as *Ionah* thought to ariue at Tarshish, so surely the Spaniards thought to ariue in England. But as *Ionahs* companie wondered at this tempest, so at these Spaniards destruction, their fellowes at home wondered, yea were astonied, how their inuincible power could be destroied. But God is strong inough for them that kicke against him, and disdarneth to be crossed of dust and Ashes.

And there vvas a great tempest in the sea.

The ship went on roundly for a time, the Prophet sleeping, the Mariners sporting, their sailes flaunting, the waters calming, the winds guiding, so merily sinne goes on before the tempest comes. The winde blowes not yet, therefore go on yet a little, & yet a little more, but suddenly the tempest rushes vpon them before they be ware of it, and tumbles them vp and downe, and suddenly all is like to be vndone. He came to the hauen, and paid the fare, and entred the ship, and hoist vp sailes, & went on forward, and all to flie from God, but now it appeares he fled not from him but to him. Therefore *Dauid* saith, if I take the morning wings and flie aloft, loe thou art there, if I go into the nethermost depth, thy hand will find me out: therefore whither shall I flie from thee? So that when we thinke that we flie frō God, in running out of one place into another, we do but run from one hand to the other; for there is no place where Gods hand is not, and whither soeuer a rebellious sinner doth run, the hand of God will meet with him to crosse him, and hinder his hoped for good successe, although he securely prophecieth neuer so much good vnto himself in his iourney. What had he offended the windes, or the waters that they bare him such enmitie? The windes and the waters, and all Gods creatures are to take Gods part against *Ionah*, or any rebellious sinner: for though God in the beginning gaue

power

power to man, ouer al his creatures to rule the, yet when man sinneth, God giueth power & strength to his creatures to rule & bridle man. Therefore he that euen now was Lord ouer the waters, now the waters are lord ouer him.

But if *Ionah* had thought that God would haue brought things thus to passe, he durst not haue bin so bold in this enterprise. Therfore we may see that sinne hath no eyes while it is on going. Tush (saith the foole) it is faire weather, yet while he goeth to the stockes.

So that the ship was like to be broken.

We haue heard of the causes and greatnesse of this tempest, the effects follow, wherby the greatnesse of it is the better expresst. First in the ship, then in the mariners.

The ship was like to be broken.

The ship was faire and goodly, so strong that it might haue encountred with instruments of warre, and so sure made, that it might haue indured great tempests, and made many voyages. Yet now with one tempest, & at one voyage, it was so deformed, so weakned, in such a taking, that it was like to be shiuered in pieces: and all becausse *Ionah* was in it. Such strife is alwaies betwixt Gods wrath, & mans disobedience. When Gods word will not turne vs, Gods winds, and other instruments of his wrath must threaten to ouerturne vs. Prou. 3. 8.

Then the Mariners were afraide, and cryed euery man vnto his God, and cast the weares out

that were in the ship, to lighten it thereof.

The effects of this tempest in the Mariners were two. First they were afraide, then vsed means to appease the tẽpest, & saue thẽselues.

Then the Mariners were afraid.

Mariners liuing in the sea, almost as fishes, hauing the waters as their necessariest element, are commonly men voide of feare, venturous, and contemners of danger. Yet now seeing the tempest so vehement on a sudden, that their goodly and tall ship was tost almost as a cockbote, and crackt so, that it was like to be torne all to pieces, and thereby were fully perswaded it was no common or ordinarie storme, but a reuenging tempest, for some extraordinary cause, sent out vpon them by some great power prouoked: now they are afraide, they tremble for feare, like women which shrike at euery stir in the whirry, & like little children when they are frighted, lest their ship breake, or leake, and so sincke, and they loose their goods, their ship, their liues and all.

Now these nought fearing fellowes, these high stomacked men, which defied danger, are brought down by danger, feare & quake like a yõg soldier which starteth at the soũd of a gun.

And cried euery man vnto his God, and cast forth their wares into the sea, &c.

The meanes which the mariners vse to saue themselues are diuers. First they crie to their gods, then when that appeased not the tẽpest, they

they cast out their wares. *They praied.* This is then a manifest signe, that the heathē acknowledge there is a diuine power, seeing and gouerning the whole world: for they would not haue praied at all, but that they were conuinced, there was a God, who beheld the affaires of men, and could in extremest danger deliuer whom he would. Nature conuinced them, the works of God made them to acknowledge it. For in man though the lampes be wasted since *Adam* consulted with the Deuill to be a god: yet there is some little light left, which dwelleth in darknesse like a sparke hid in the ashes: whereby the stately and most glorious frame of the world, with all the wonderfull varietie, of the singular effects of all the excellent creatures therein considered, man cannot but acknowledge there is a God. Yea, his mighty power the blinded Gentiles saw so expresslie in all the creatures, that they imagined it to be impossible for one God to worke thē all: therfore they thought that there were diuers gods as there were diuers seasons, diuerse nations, diuerse trades, diuerse languages, diuerse and sundry kinds of all things: and so diuers nations worshipped diuerse gods. When the wicked see that all their inuentions will not bring their enterprises to passe according to their mind, but they are in extremity, and like to be cast away for want of succor, then they flie vnto God, being driuen by compulsion as a beare

vnto a ſtake, & they crouch & kneele & make great ſhewes outwardly, of humiliation & piety, all in hope of helpe from God, & as it were thinking to deceiue him by their hypocriſie.

Euerie one vnto his God.

This ſheweth, that they were of diuerſe nations, for among the Gentils euery nation had a ſeuerall god to worſhip. *Chamos* was the god of the Moabites, & *Beelzebub* the god of
1.Sam.5.5 the Ebronits, *Dagon* the god of the Philiſtines,
Act.19.35. and the Epheſians worſhipped *Diana*. In our neceſſitie we flie euery one vnto his god: that is, in the time of neceſſitie euery one doth flie for helpe & eaſe vnto that which moſt feedeth his owne humour, or beſt pleaſeth him, that wherein he repoſeth moſt confidence, perſwading themſelues of ſufficient reliefe from that: ſome run to their coffers, thinking that there it is that is able to procure eaſe from any troubles: other ſome run to their delights and wanton ſports, ſuppoſing that there is no trouble ſo great, but they will cauſe them to forget it: ſome to their glorious attires and coſtly iewels, imagining they will now as well reioyce their hearts, remedying their griefe, as at other times they haue delighted others eyes, pleaſing their ſight: ſome to their daintie meates, and ſome to their ſoft beds, and eaſie ſtandings, hoping by thoſe to feele reliefe. In ſickneſſe we crie, come phiſicke helpe me: in heauineſſe we call, come muſicke cheare me: in warres

warres we sound, come souldiers succour me: in quarrels we say, come law defend me. Euermore leauing the Creator, which is all goodnesse, & powerfull in himselfe, running to the creature, which hath no goodnesse nor power, saue that they receiue frō him: neither by their goodnesse can do vs good, but by his blessing.

And cried euery man vnto his God.

They did well in that they praied, but they praied not well, for they praied euery man vnto his god, that is, vnto fained gods, gods in name, but not in nature; and gods they were, that could not helpe so much as themselues.

Euery one to his God.

Euery of these mariners did now in their extremity cal vpon his god, euery one vpon that god which he thought most highly of, & whō he had in his prosperity reposed most confidence in. Now while none could help but one, they cried to many, and by this meanes while they sought to lay the tempest, they stirred it more: for their praiers being idolatrous, were so wicked, that the Lord had vtterly destroied them, if his mercy had not bin wonderful ouer all his works. They praied much like the Papists, which in extremity cry out, some to one saint, some to another, some to saints of this place, others to saints of that place, thinking as these mariners did, if one wil not help another will. Psal. 144. 15.

They cried, &c.

They praied, and their praiers did beate the

skie, though they could not lay the tempest. They were not as many of vs be whē we pray vnto God, without a sence of their danger, or without great desire to obtaine their requests. What an hypocrisie is this that is common among vs, to haue vehement speeches, & lowde cries, & long praiers, without liuely affection within? *They cryed.*

Here is a distinction of crying to be obserued: The righteous crie, & as well when they are in prosperitie, as when they be in calamitie, though many nothing so feruently: but the vngodly then onely, when the hand of God is vpon them, and then also like beares without their pray, alwaies much doubting, somtimes despairing of helpe although they crie for it. And therefore blessed is he that hath the Lord for his God: and let them know that cry without faith, without confidence in God, they do
Iam. 1.7. but cry in vaine. Let not the wauering minded man thinke to receiue any good of the Lord.

And cast the vvares that vvere in the ship, into the sea.

Here is the second meanes which they vsed to helpe themselues. Now the mariners are content to cast their wares into the sea, in hope of some furtherance to saue their liues therby. For though many will venter their liues for riches, yet they rather part with al their riches, thē with their liues. But they cast them out to appease the tempest, or lighten their ship, but

it

it was sinne that procured daunger: and being cast away, would haue saued all. Which being retained the tempest abateth not, the ship is nothing the safer though it be lighter. If I regard wickednesse in my heart, saith *Dauid*, the Lord will not heare me. And *Paule* saith, though I cast my life into the fire, if I haue no charitie, if I retaine malice in my heart, it profiteth me nothing, if I cast not away sinne, I cast away all. Some will giue to the poore, and yet vse extortion and vsurie to get money by: but God saith to such, that if they regard wickednesse in their hearts it profiteth nothing, though they part with all that they haue, and bestow it vpon neuer so good actions; they do but as the mariners did cast all away, their desire nothing satisfied. For though they thinke themselues beneficial to the poore thereby, and hope for a reward therefore, yet God will accept of them but as hypocrites, he wil none of their oblations, he abhorreth their very prayers. *Prou.* 15. 8. vntill they haue humbled themselues & reformed their owne hearts before him from such vncleannesse.

Psal. 66. 18

1. Cor. 13. 3.

Cast away sinne, or thou castest away all.

They cast out the wares into the sea.

They would faine haue layd the tẽpest, that thus readily leese the wares, and cast out their very tackling into the sea, but the sea will not be satisfied, the waters must wash the sinner, or there is no safetie, nay the daunger is greater, the sea continually more & more troublesome

vexing thē. But *Ionah* was no sooner cast into
Ionah.1. the sea, but all was quiet, the windes are calme,
11. and sea ceasseth from her raging, ô that iustice
15. were executed, and he that troubled the ship were in the sea. He that troubleth, not he that against all reason is thought to trouble. Then should all be safe, yea peraduenture *Ionah* too.

And they cast the wares that were in the ship into the sea.

Obserue here that oftentimes many are pu-
Ios.7.5.12. nished for one mans sin, as all the host of Israel
Many punished for ones sin, therefore suffer sin in none. were punished for the sinne of *Achan*, and here all the mariners and owners of ship or wares for *Ionahs* sinne, &c. To the end that men may learne thereby to admonish one another when they see them do amisse, with loue: and not to
Gen.4.9. say with *Cain*, am I the keeper of my brother? for he that is not carefull to keepe his brother from sin, is not carefull to keepe himself either from sinne, or from sorrow: therfore let vs take heed that a wicked one be not found amongst vs vnadmonished. I would there were not many worse thē *Ionah* amōgst vs. Will you know what I thinke of you? I thinke you are worse then Infidels, Turkes, or Pagans, that in this wonderfull yeare of wōderfull mercies, are not thankful, beleeue not in God, trust not in him,
Exod.8.19 glorifie not his name: but like *Pharaos* sorcerers, who seeing the great works of God which *Moses* wrought passing their skill, confessed saying. *Surely this is the finger of God*: for you confesse

confesse that it is the great of God (as you must needes,) but where are the fruites it hath brought forth in you? The Captaine saith, I haue done nothing, the souldier saith, I stirred not, but the Lord sent out a mighty tẽpest vpõ them, & after that they escaped our hands, the Lord stretched out his mightie arme against them, & *Pharao* is drowned in the sea, so that he neuer attained the lãd of promise which he gaped for, & made full accõpt to possesse. Further, herein we may note, that extremitie is Gods oportunitie: for when the wind had almost ouerturned al, and the waters had almost drowned all, & destruction had almost deuoured all, then, & not afore, was Gods oportunitie, to set forth his glory. First they vsed prayer vnto the diuine powers for assistance: thẽ they vsed such ordinarie meanes as they knew best in such a time, by casting out their wares to lighten the ship of thẽ, which order is necessarie to be vsed of all Christiãs in their necessitie: first to seeke for aide & assistance at the hands of God, & then to vse all such good meanes to helpe thẽselues, as God shall enable them too, trusting that of his goodnes he will blesse their endeuours, else may they go ouer all the world to seeke helpe and haue none, for there is no other way. God indeed is the last refuge, but he is also the first refuge which is to be sought vnto. For he wil haue vs to acknowledge, that mã liueth not by bread onely: and a horse is but a

Mans extremitie, Gods oportunity.

In necessitie, first pray, then vse lawfull meanes.

vaine thing to saue a man, & except the Lord keepe the Citie, the watchman waketh but in vaine, no meanes can help without his blessing. But then he will not haue vs careless & negligent to vse lawfull meanes: for he neuer or very seldome worketh without meanes, whē the meanes may be vsed by vs. Daunger then we haue seene made thē to feare, but feare astonished thē not, but gathered their wits together, for they vsed meanes with wisedome to saue thēselues. But whē the Lord sendeth calamitie vpō many of the vngodly, they haue so guiltie a cōscience, that whilest they feele the great hād of God, they are euē distracted of their wits, & made as it were senslesse, that they know not what they do: yea whē trouble comes, it makes them like a heedlesse bee, which buzzeth about she knowes not whither, or like the swallow, which by compulsion of the wind flieth backward and forward till it fall into the sea, or like
Gen. 4. *Cain* whose head was fraught with feares, so that he knew not whither to go, doubting to be slaine of euery one whom he saw. But whatsoeuer befalleth the child of God, he hath euer matter of consolation, and some moderation of minde to beare it withall, expecting a ioyfull issue of all. Therefore blessed is he that hath the Lord for his God.

But Ionah was gone downe into the sides of the ship, and layd downe, and was fast a sleepe.

They prayed vnto their gods, & their gods were

were now deafe whiles they were tossed, & *Ionah* is gone to sleepe whē he should haue bene better occupied. We come hither to heare the word, & here we fall a sleepe, but it were farre better we were away, for we sleepe when we should heare, & so we sleeping sin, & sleepe in sin: therefore let them now giue eare that are a sleepe; for we are come to *Ionahs* sleeping, not that we should sleep with him, but by his sleeping to be warned of our securitie, & we shall see him waked, that we may learne to wake with him. *Ionahs* fast sleeping is noted, to declare the occasion of the shipmasters speech to *Ionah*: but chiefly to note the dead securitie of *Ionah* in his sin, for as much as though the mariners cried for feare, and cast out their goods, nay the very senseless ship seemed to feele the anger of God, and to cry it to *Ionah* by rolling and cracking, yet *Ionah* was not once moued thereat, but lay stil fast a sleepe. So by *Ionah* his sleeping we see the nature of all the sonnes of *Adam*, when they listen to the serpent, they are like chāgelings, they are cast into a dead sleepe. For when they forget God and his word, and bid conscience adiew, they sleepe in sinne, and that to death like one sicke of the lethargie.

Ionah signifieth a doue, *Ionah* therefore was now in deede *Ionah*, I meane, like the doue which *Noah* sent forth of the Arke. For as the doue being gone out of the Arke could finde no rest for the sole of her foote till she returned

into the Arke againe: so when *Ionah* rose vp from the presence of the Lord, he could finde no rest for his minde, neither by sea nor land, vntill he returned againe vnto the Lord. For the cause of *Ionahs* going downe to sleepe, was it seemeth to ease his minde, for it was disquieted, he felt it grieuously troubled, the conscience of his sinne tormented it. Therefore now, ô that *Ionah* could sleepe till the tempest were past, but it will not be, for the tempest is sent purposely to waken him.

And he was fast a sleepe.

See how litle *Ionah* is ashamed of his sin: all the world smarted for it, and ye the sleepes: as if he should say, neither the windes blowing, nor the waters roaring, nor the ship reeling, nor the wares casting, nor the mariners crying, with all the stir, should moue him, waken him frō his sleep, or raise him frō his sinne. Now *Ionah* might say, I was a sleepe, & all might haue perished for me, if one God had not helped more then all the rest, for *Ionah* slept, but God waked, and called to the winds and the waters, saying, tosse him, but you shall not drowne him: feare him, but you shall not kill him, whip him, & when you haue whipt him, send him to me, that I may send him to Niniue. *Ionah* was fast a sleepe, when the windes ouer him were blowing, the water vnder him tossing, the ship about him reeling, the mariners by him crying, the wares in ouerboord casting. In all thir stur

Ionah sleepes whiles all else stirre.

Ionah

Ionah felt nothing, but slept, as if there were no sturring. Yet we go far beyond *Ionah* in securitie, for the Lord causeth the tempest to blow downe houses beside vs, the heauens to thunder ouer vs, the earth to quake vnder vs, the water to ouerflow the lād about vs, the fire to consume all that we haue before vs, the aire with cold ready to kill vs, and all things in an vprore round about against vs, therby alwaies crossing vs one way or other, and all to put vs in minde of our dutie, the neglect whereof is the cause of all these troubles which the Lord doth send vs: but we sleepe more deadly then *Ionah* in our negligence, voide of feeling, because we consider not what we haue done, we looke not back on our sinne: yet euery crosse should cause vs to examin our selues throughly, and leaue no sin vnviewed, that we might liuely feele our wickednesse, and so duly repent it, and soone finde release of our miseries: therefore if we sleepe still, and will not be wakened, God will deale more roughly with vs then he did with *Ionah*, for the Lord caused a whale to swallow him, and afterward to cast him vp againe, but we shall be swallowed of that serpent which neuer restoreth againe.

He should haue bene their teacher if he had not bin a sleep, he should haue taught them to pray aright, if he had had any good feeling in him. But all this while we read not, that *Ionah* once condemned his thoughts, not so much as

once ſaid in himſelfe, *Ionah* take heede what thou doeſt, thou knoweſt how God may handle thee vpon the waters; though thou flie, he can ouertake thee, though thou hide thy ſelf, he wil finde thee out, though thou giue thy ſelfe to ſleep, he wil giue thee no reſt, & awake thee to thy greater woe. How ſhould we be ſtrong, if a Prophet, and ſuch a Prophet as was the figure of Chriſt, could not withſtand this one temptation, but ſuffred himſelfe to be led away ſo far, that when he ſhould runne, he lay ſtil, and when he ſhould cry, he held his peace, and when he ſhould zealouſly beſtir himſelfe, he is faſt a ſleepe.

In Ionahs ſleep, two things. 1. Moſt ſecure in greateſt danger. Act. 12. 21. 22. Dan. 4. 27. 20. Dan. 5. 4 5 Luke. 12. 19. 20. Iudg. 16. 25. 30. Suddenly deſtroied. 2 Sin pleaſat, whiles it is in doing.

In *Ionah* his ſleeping, we obſerue two things: The firſt is, that when we thinke our ſelues moſt at reſt, then we are in greateſt danger: when ſhipwracke is moſt likely then *Ionah* is a ſleepe, when *Herod* is vaunting, then he is ſtricken, when *Nebuchadnezzar* is in his greateſt pride, then he is turned out, when *Balthazar* is banqueting, the hand writ his condemnation, when the ritch mā ſaith vnto his ſoule, thou haſt enogh, thē his ſoule is taken frō him, whē the Philiſtines are ſporting, thē the roofe is falling, ſo deſtructiō ouertaketh ſinners whē they leaſt thinke of it, like a Leopard which is takē while he ſleepeth, or a bird when ſhe ſingeth, therfore ſuſpect thy pleaſures like a bait.

The ſecōd note is the nature of ſin, which is here expreſſed (while it is a doing) to be not bitter,

bitter,but sweet,not painful,but pleasant,like a harlot which sheweth nothing but her brauerie and beauty. *Adam* swallowed the forbidden fruite with pleasure, *Gehezie* lied for gold with gladnesse, *Noah* dranke his wine with mirth,*Dauid* committed whordome with delight: so sinners go on merily,till wrath ouertakes them at vnwares, like the foole,I will sit a litle longer,and fold my hands together a litle,yet a litle,& a litle longer,til pouerty come as an armed man, and Gods iust iudgements as the whirlewind suddenly vnresistable: then though thou hadst gotten gold with *Gehezie*, or honors with *Haman*, or *Naboths* vineyard with *Ahab*, or all the delights of the world, if thou haue not an assurance of thine owne saluatiō,if sin be stil pleasant,if it be not bitter in thy belly,though it be sweet in thy mouth,deceiue not thy self,beleeue God:thy hope is but douting,thy strōgest cōfidēce but a vain trust.

2.King.5. 27.30. Gehezies briberie.
Gen.9.21. Noahs wine.
Dauids adulterie. 2.Sam.11. 4.
Pro.10.24 33.

Then the ship-maister came vnto him and said, what meanest thou ô sleeper? arise,and call vpon thy God.

Here *Ionah* is taken napping: sinne hath brought him a sleepe,and now the shipmaster wakens him. The mariners may do him more good then the tempest. Whom sinne should waken,perill cannot waken,the winds are not loud enough, nor the waters rough enough, therefore the shipmaster must waken him, else all shall be endangered. If the windes will

not waken him, let the waues waken him: if the waters will not waken him, let the mariners waken him: if he will not be wakened, let him perish in his sleepe, and die in his sinne.

A Prophet wakened by a Pagã.

Now marke who is a sleepe, and who wakens him, *Ionah* is a sleepe, and the mariners waken him, an Israelite an infidel: what a thing is this, that he which is the sonne of *Abraham*, who is wiser then a thousand mariners, is now wakened and told his duty by a mariner? this is a shame for *Ionah*, that he which had taught Princes, should now be taught his duty by mariners; he that long hath and should still waken others, needs oftentimes to be wakened by others, and he that should reproue sinners, is often reproued of sinners. And thus the Lord sometimes shameth his seruants, and doth vexe them with a foolish nation as he reproued *Abraham* by *Abimelech*, and *Balaam* by an asse.

So God often shames his seruãts

Gen. 20. 9. Num. 22. 28.

Now one might aske *Ionah*, saying, why didst thou write that thou fledst from God, or that when thou hadst most need to pray, thou didst sleepe? If thou hadst not thus laid open thine owne shame, thou mightest haue bene reckened as one of the best Prophets, therfore why didst thou so? *Ionah* did it to this end, that in him we may see the reward of disobedience, for as *Paul* saith, whatsoeuer is writtẽ, is written for our instruction, and *Ionah* would neuer haue written it, had it not bene for our

sakes.

sakes. If he hath done thus much for vs, which way shall we requite him ? That which he would haue vs do for him is this, to be warned by him, to suppresse all euill motions, not suffering them to take effect as he did.

What meanest thou O sleeper ? arise.

As if they should say, ô retchlesse, altogether careless, quite senceless man, art thou dead, that thou wakest not, or benumd, that thou feelest not, or deafe that thou heerest nothing, or carest thou not whether thou liue or die? haue not the winds nor waters raging, nor our lowde cries so long thundring wakened thee? canst thou sleep in al this stur? do not our troubles, nor labours, nor losses, nor the common danger moue thee? what meanest thou? why dost thou not come & labour with vs in this dangerous time? is this a time to sleep in, when we are all in perill of our liues? shall we crie, and thou hold thy peace? shall we labour, and thou rest? shall we cast away all our goods, & thou lie sleeping, caring for nothing? this is no time to sleepe, it is a time to pray vnto thy God for his assistance, and to vse the meanes that may saue our liues: vp, arise, help what thou canst. *Ionah* hearing this, did not snap like some currish dogs, and bite him that wakened him: neither did he, as in publike dangers most are wont, sit still deuising with himself, to shift for himself, neglecting others, but he ariseth, he thãked him that waked him.

Against sleepers.

Many of you come to heare the word, & here you fall a sleep whē you haue most need to be waking, but I am glad I haue now gotten a text to waken you, for now I cannot reade my text, but I must say, what meanest thou ô sleeper? arise: but I pray you, haue not I wakened you, and yet you sleepe againe? If you marke not what is said vnto you, you are a sleepe though your eyes be open: but if you were as wise as *Ionah*, you would not sleepe here in the sight of all the people, but would rather get you to sleepe in some corner, for *Ionah* went vnder the hatches to sleep, & would not sleepe in the sight of the mariners. If you were as wise as *Ionah*, you would thanke him that wakened you, as no doubt *Ionah* did. *Salomō* saith, that he which reproueth, shal haue more fauor of a wise man, then he which flattereth. The Lord Iesus saith, wo be vnto that seruant, that when his master cōmeth he shal find sleeping: canst thou not watch one houre, saith he to *Peter*? can you not wake while I speake to you? You all would be found in the church when the Lord cōmeth, but you would not be found sleeping in the church, you are watched (I see you not below) & none of you can steale a nap and not be spied, but when your eyes be most shut, and see least, then most eies be vpon you, and I can aswel stand in the pulpit vnseene, as you can sit and sleepe there and not be espied. I maruell how you can sleepe hauing so many

Pro.28.23.

Luk.12.37 45.46. Mar.14.37

eyes

eyes looking on you, so many clamours in your eares, and God himselfe speaking vnto you. Shall I continue iogging till you be wakened? how long shall I preach afore I can conuert the vsurer, the extortioner, the drunkard, or the blasphemer, seeing I speake thus long and cannot conuert you from your sleeping? What would you do if I read some Homilies vnto you, whereas you cannot wake while I preach vnto you, and speake against you? If you should see a traitor sleepe vpon the hurdle or if you should see men sleep with meat in their mouthes, would you not maruel? yet euen so do you, while I denounce the great iudgements of God against you, and while I am feeding some of you, you fall a sleepe, and so I preach in vaine. There is a countrey whereof it is said, that it is night with them, when it is day with vs, I thinke that countrey be here, for how many are here that haue lost their eyes and their eares since they came hither? If all of you were, as many of you be (I meane a sleepe) the strangers which come hither to heare, would thinke that you were all dead, and that I preached your funerall sermon, therefore for shame leaue your sleeping. What meanest thou ô sleeper? arise, sleepe no more, and I will waken you no more.

Arise, and call vppon thy God, if so be he will thinke vpon vs, that we perish not.

This is another means which they vse: *Ionah*

being wakened to appeaſe the tempeſt, now that they ſee they cannot themſelues allay the winds nor aſſwage the waters, they deſire, they exhort *Ionah* to trie what he can do by calling vpon his God. *Arıſe, call vpon thy God, if ſo be he will thinke vpon vs that we periſh not.*

After that the ſhip-maiſter had wakened *Ionah*, he bids him call vpon his God, as if he had ſaid, watch and pray, he ſpeaks like a Saint, yet he is an infidel, he ſaid not, call vpon our gods, but call vpon thy God. The ſhip-maiſter would not call him his God, but (ſaith he) call vpon thy God, and it may be he will helpe vs: but if he had ſaid, call vpon our God, when he ſaid, call vpon thy God, and if he had ſaid he will helpe vs, when he ſaid if ſo be he wil help vs, then he had ſhewed ſome ſparke of faith. Becauſe he wanted helpe and comfort, he bids him riſe, and becauſe he was fearfull, he bids him pray: it may be (ſaith he) he will thinke vpon vs, that we periſh not, as if he had ſaid, *Ionah*, we know that thou haſt a God as well as we, and therfore we ſay, call vpon thy God, for now euery God is to be tried, therefore if euer thou didſt pray in thy life, fall to it now. Thus Sathan leades men a blind way with zeale, in hope of ſome reliefe being in trouble. They called vpon them for helpe, which were neither willing to aſſiſt them, nor able to heare them: and when they perceiued by wofull experience, that there was no kind of ſuccour

to

to be had that way, they flie to God, and then Sathan laboureth to vndermine that confidence and expectation of helpe, and to place in stead thereof doubtfulnesse and infidelitie. Thus Sathan will be sure to loose nothing by his bargaine any way. *Ionah* (say they) call vpon thy God, for if he cannot helpe vs, we are all vndone and lost, for we haue called vpon all our gods, we haue laboured hard to mend our state, we haue cast away our goods to lighten the ship, but all in vaine, for we are no whit the better, like the woman which had spent all her substance about Phisicke, Luk. 8. 43. yet all could not helpe her till Christ came. So the Papists while they are well, they pray vnto euery Saint and Angell for succour against the troublesome times, but in extremitie, or at the point of death none of them can helpe, so that then they are faine to flie vnto God or be destitute, as like Idolaters as one flie is like an other: they are like the heathen, which worship *Iuno*, *Venus*, *Neptune*, *Pallas*, *Iupiter*, and the rest, some hold on the one, and some on the other. Some say, if *Iohn* be with me, I care not for all the petty-gods; because I hold him chiefe: so an other saith, if *S. Gabriell* be with me, I care not for the rest: and some raise great disputions, whether this Saint, or that Saint, this Angell, or that Angell be better, whether our Lady of Bullen, or our Lady of Rome be surest, whether Saint

Iames of Callis, or *S. Iames* of Compostella be strongest: and so like beggers which run from doore to doore, they runne from one Saint to another. If one god will not helpe, another will thinke these: as though the gods were contrary one to another, and where one bids, the other forbids. So some thought that *Venus* was a friend to the Troians, and *Pallas* was not their friend, as fooles thinke of witches, one strikes and another heales.

Call vpon thy God.

Infidels desire the faithful to pray for them.

They bid him call vpō his God before they knew him, but the faithfull would not worship a false god though they may be helped by him. By the example of these mariners, if they thought that their god was the true god, (and why els did they worship him?) we may learne the substance of euery temptation that doth vndermine vs, namely that it will bid vs do this euill, that good may come of it: marke whensoeuer thou art motioned to euil, if it do not promise thee some goodnesse to come of it. But the seruaunts of God ought not to do that which is euill, though they were sure to gaine all things that can be wished by so doing: for they haue learned their lesson, and how to answer Sathan at such times: why temptest thou me Sathan? for it is writtē, thou must not do euill that good may come of it: & this is the armor called *Scriptum est*, wherewith the Lord ouercame the deuill in the wilderneſſe.

Sinne alwaies promiseth good.

Rom. 3. 8.

Here

Here also we may see the differēce betweene the faithfull and infidels. For *call vpon thy God*, saith the ship-maister and the rest.

The mariners bid *Ionah* pray to his God in their behalfe: but *Ionah* saith not to the mariners pray to your gods in my behalf. And this is also manifest that a Papist will say vnto a Protestant, & one that liues well, pray for me, but a Protestant, if he be any thing zealous, wil not say vnto a Papist pray thou for me, knowing that when a Papist doth pray, he doth it to Idols, Saints, or Angels, or at least without faith, & therefore their prayers are abhominable in the sight of God, & therfore they wil not bid thē do it, becausē they will not do euill to the intēt that good may come of it. Whereby it is manifest that our Religiō is the true Religiō, our aduersaries thēselues being iudges. And so *Pharao* said to *Moses* pray for me, but *Moses* said not to *Pharao*, pray for me. *Saul* said to *Samuell*, pray thou for me: but *Samuel* said not to *Saul*, pray thou for me; therefore the mariners had neede of *Ionah* to pray for them, but *Ionah* hath do neede of ignorant Idolaters to pray for him. And why should not all pray to *Ionahs* God, and *Pharao* pray to *Moses* God, seeing God hath said, call vpon me in trouble & I will heare thee? *Call vpon thy God* (say they.) When they had cried & saw no helpe, they distrusted their gods; they thought they would not help, indeed they could not. Therfore they

The truly faithfull desire not infidels to pray for them.

Exod. 8. 28. &c. Pharao desireth Moses, Moses not Pharao.

1. Sam. 15. 25.

ran to another whō they knew not, hoping to be helped by him, becauſe they thought ſome God there was that could do it: ſo the Papiſtes run frō one god to another, frō *S. Dominicke* to *S. Francis*, and why ſhould they run frō *S. Dominicke* to *S. Frācis*, but that they miſtruſted *S. Dominicke*? they thinke he will not heare them, and ſo they go forward, but in the end the vnknowen God is thought to be the beſt: yet the Lord taught not *Peter* one prayer & *Iohn* another, but taught them all one prayer vnto one only God, & to wait ſtill vpō him, praying ſtil with aſſurance he will be a helpe in due time.

If peraduenture he will thinke vpon vs that we periſh not.

This iff, perhaps, & peraduēture coſt *Adam* Paradiſe: God ſaid to *Adā*, if thou doeſt eate of this tree, thou ſhalt ſurely die, thē *Euah* reported theſe words thus: leſt peraduenture we die, the ſerpēt ſeing her in ſuch a mind, ſo careles or forgetful of the cōmandemēt, he came & quite changed the matter, and ſaid, you ſhall not dye. Thus ſinne creeps vpō vs while doubtfulneſſe remaineth in vs: ſo God ſaith you ſhalbe ſaued, the trembling fleſh ſaith, peraduenture I ſhall, &c. then cōmeth Sathan, & he ſaith, thou ſhalt dye. So that if you will aske what is the faith of ſinners, or if you would haue it defined, it is this: peraduenture yea, peraduenture no: if you will aske me, wherupon this faith is groūded, it is vpō ifs, & ands: this is the faith of the vngodly,

The ſinners faith.

vngodly, to say, if so be God will helpe vs, for they can not assure themselues of any help. But we may not doubt of our God, and say, it may be, or if peraduenture: for we may freely pray to our God with confidence, and may say, our God and the God of *Ionah* will surely helpe vs, and hath helped vs. But yet let vs know that we haue sinned like infidels, and do deserue to be punished like the Egyptians.

If so be he will, &c.

Thus *if* commeth in, like a litle leauē which sowreth the whole lumpe of dow, and like the moth, which eateth the whole wedding garment, & this same litle theefe hath stolen away all the Papists faith. Therfore with them, wickednesse lyeth sicke in bed, & calleth to euery one that cōmeth by, call vpō thy god, and pray for me, if so be he wil looke vpō vs & helpe vs, & so their hope when the tēpest cōmeth, is either an easlesse horror, or a cōfortles doubting.

If so be he will thinke vpon vs.

Our God thought vpō vs in the time of trouble, he thought vpō vs & layd the tēpest when our enemies called vpō their gods, Saints, and Angels. But what do we meane beloued, whē mercy is come, to send for iudgement? for though we be saued with Israell, we deserue to be plagued with *Pharao*, because we are not thankfull for this, namely that the Lord hath thought vpon vs in our distresse, for he trauelleth with mercy, & laboureth till he be deliue-

red, he goeth loden like a bee, but wants a hiue.

There are two hands, a hād to giue, & a hād to receiue: Gods hand to giue, & mans hand to receiue: the hād of God is a boūtifull & a mercifull hād, a hand loden with liberalitie, full of gracious gifts, therefore let vs ſtretch forth the good hand to receiue it, thankfully to embrace it, chearefully to entertaine it, and carefully to keepe it, let vs receiue it by the hād of faith, the hand of loue, & the hand of prayer: for who ſo cōmeth with this hand ſhalbe filled, & who ſo cōmeth without it, ſhall go empty away, becauſe they haue deſpiſed the wayes of God: for
Prou. 1. 24 &c. whē I inſtructed thē, they would not heare, & what I taught thē they would not learne ſaith the Lord. *Ionah* wakened thus, & thus exhorted to cal vpō his God, ſoone no doubt perceiued his danger, & partly with the horrour for his ſinne, partly for the feare of the deſerued and thus threatned drowning, and other puniſhments, without queſtion was grieuouſly vexed. For he could not but ſee, that the very dumbe creatures were bent againſt him for his diſobedience: the wind blowes as though it would ouer-turne all, the waters roare as though they would drowne all, the ſhip tumbles as though ſhe were wearie of all, and albeit the mariners had cryed, and caſt out the wares as though they would looſe all, yet the tempeſt rageth ſtill, their daunger is greater then euer.

Wherfore now one might well haue ſaid to Sathan,

Sathā, Sathā thou perſwadeſt him to flie frō his defence for his ſafetie, and madeſt him beleeue that he ſhould come ſafe to Tarſhiſh, & there liue at liberty, & eaſe, enioying al tēporal benefits at his pleaſure, but now thou haſt brought him into the priſon of the ſhip, & it is toſt thus by this tēpeſt likely to deſtroy him, thou leaueſt him in his greateſt dāger, & reioyceſt that *Ionah* quaketh at the tēpeſt, & hath his heart aking for feare of the dāger thus threatned, due to rebelliō: yea ſeekeſt alſo to drowne him, and that alſo in hell, howſoeuer thou pretendedſt a deſire to preſerue him frō trouble, and procure him many pleaſures, with much ſecuritie: ô moſt wretched & deceiptful Flyer, he that truſteth his enemie, & he that beleeueth thee, ſhal euer be deceaued. And now might *Ionah* ſay, beware by me, for thus hath the tēpter deceaued me, he hath allured me with flattering fantaſies, & perſwaded me, that it was but an eaſie thing to flie frō the preſence of the Lord, that ſeeth alwayes all things, & frō whō no man, no nor ſecret, lurking in any mās heart can be hid, but all are alwaies in his preſence. He made me beleeue that light could be brought out of darkneſſe, that good may come of euill, for he aſſured me, that if I would ſet forth toward Tarſhiſh, I ſhould not only ſhun the preſence of the Lord, but ſhould liue at eaſe like one vnknowen, both for my vocation, & alſo for my behauiour in the execution thereof, and ſo I

Pro. 15. 11. Ierc. 23. 24

might creepe into a familiaritie with these people, and enioy the benefite of their societie. Otherwise if I went to Niniuie as the Lord commanded, they would hate and persecute me, yea and so I should end my life in miserie, both because they being Gentiles and I a Iew, they cannot abide me, for the one holdeth the other in contempt: and also because of my message, namely a Prophecie of destructiō, grounded vpon a reproofe of their vile and sinfull pleasures. Which message, Sathan perswaded me that it would be so haynously taken, that no death nor torment that they could deuise for me, would be thought sufficient, & so I should be sure neuer to escape their handes aliue if I went: as though the eternall and most glorious God which sent me thither were not able to defend me from all euill when I came thither, as well as he did *Daniell* in the den of Lions, and Christ in the wildernesse among the sauage beastes. And when Sathan had thus perswaded me, I beleeued him, and so tooke my iourney to flie from the presence of the Lord, if I could haue performed my intention. But the Lord hath beheld the stubburnnesse & disobedience of my heart, and therefore followeth me with great displeasure: he hath sent out this tempest vpon the sea whereby we are all like to be ouerwhelmed, and so neare as we are to the water, so neare we are to death by all likelihood.

THE

THE SECOND SERMON OF THE PVNISHMENT OF IONAH.

Ionah. 1. 7.

Afterward they ſaid euery one to his fellow, come and let vs caſt lots, that we may know for vvhoſe cauſe this euill is vpon vs. So they caſt lots, and the lot fell vpon Ionah.

NOw followeth another meane which the mariners vſe to appeaſe the tempeſt.

They caſt lots.

But firſt they conſult and conſent to caſt lots. The tempeſt was ſo ſtrange, that they concluded with themſelues it was the reuenging power of ſome angrie God, for the ſin of ſome notorious wretch that was amongſt them.

Seeing therefore, neither they, nor *Ionah* praying, had appeaſed the tempeſt, but it was rather increaſed, and no man confeſſed he was that ſinner: they take counſell, and agree to find him out by lots. Wherein let vs obſerue firſt, neuer a one of them is of *Dauids* ſpirit, who when he ſaw the people plagued, ſaid, Lord it is I. Euery man excuſeth himſelfe: for euery man would extenuate his owne ſin, and diminiſh it, and euery one thinketh his ſinne

ſalued, when he hath excuſed himſelfe. Let *Adam* be his owne iudge, and he will ſay, the woman tempted him to ſin, & let the woman be her owne iudge, and ſhe will ſay, yonder ſepent perſwaded her to it. Let euery one be his owne iudge, and there will be ſuch poſting off of ſinne, that neuer a one will be found guiltie. There is none that wil be ſo impudent as to ſay he hath no ſinne at all, yet few that will freely confeſſe they haue grieuouſlie ſinned. Therefore theſe here ſay euery man within himſelfe, though he be a ſinner, yet he is no great ſinner. None are accounted ſinners vnleſſe they be openly detected of ſome notable and hainous crime. If they be dicers, ſwearers, drunkards, brawlers, pickers, flatterers, prophaners of the Saboth, ſleepers at church, and ſuch like, they be not thought ſinners: theſe actions are counted no ſinnes, but rather recreations. For the multitude count none ſinners, vnleſſe they be theeues, traitors, open and groſſe idolaters, and taken with ſuch like capitall crimes: no nor theſe neither, were it not for feare of the law: as none among the Iewes, but publicanes, were counted ſinners, all the reſt were good fellowes, and iuſt men.

The papiſts ſay, ſome thoughts, affections, words, and outward actions, not agreeing with the law of God, are eaſily waſht away with a little holy water, &c. they are not deadly, they deſerue not the wrath of God, they are but veniall.

veniall. Did you euer read of these veniall sins in the scripture? But thinke you they haue nothing but scripture? yes, they haue decrees, they haue decretals, the ceremonies whereof obserued, these veniall sinnes are soone pardoned, & they haue a Pope that can forgiue any sinnes. Thus they lessen sins, thus they abate the price of sins, and they can buy out sins with money, or redeeme them with masses, and by a little short penance, purchase a large & long pardō.

And as the mariners, euery man thought he was no great sinner: so *Ionah* thought with himselfe, though I be a great sinner, yet am I not so grieuous a sinner as these idolatrous heathens: or, if he throughly condemned himselfe, yet vnwilling to be knowne such a rebel, he thought, it may be, it is most likely, they are many, I but one, peraduenture therfore the lot will not fall vpon me, like a theefe, which notwithstanding in his own heart he acknowledge himselfe guiltie of that wherewithall he is charged, yet will not confesse, vntill the matter be throughly sifted, and so cleerely proued to his owne face, in such sort, that he cannot for shame, though with shame he confesse, denie it. Therfore, if God had not sifted out this sinner the better, *Ionah* would not haue bene knowne the man, and the mariners would stil haue contended who was the lesser sinner, therefore they consult to cast lots.

Let vs cast lots.

They did not vse to cast lots, this was no custome amongst the mariners: but the tempest was so wonderfull, that it made them seriously to thinke of God, and willing to vse the meanes prescribed by God for the ending of doubtfull matters, acknowledging that he ordereth all, and the lot is the sentence of God: by the falling of the lot, he reuealeth the truth.

Pro. 18. 18

Pro. 26. 33.

These like worldlings neuer confesse God, but when he commeth in a tempest: they will not see his mercie, vntill his iustice appeare: they will not acknowledge Gods gouernement, before he bring on them some iudgement: like *Pharaohs* sorcerers, who confessed not Gods maiestie while they liued at ease, but when the Lord plagued them, then cried out: This is the finger of God.

Exod. 5. 2.

Exo. 8. 19.

Let vs cast lots, that we may know for whose cause this euill is vpon vs.

Why? what are they the better when they know him? what would they do with him on whom the lot should fall? Surely they supposing, or rather clearly seeing this tempest to be sent from some wrathfull power, and that for some one mans sin amongst them: they determined, hauing found him, to sacrifice him vnto the God that was so offended by him. God turneth euill into good, but the Deuill turneth good vnto euill. The Gentiles had a custome in the time of cõmon plague, to sacrifice one for the rest. This custome they tooke

by

by imitation of the Iewes, in offering beasts, & of *Abrahā* in offering his sonne: the deuil that father of lies, and scholemaster of all mischiefe, teaching them. So the deuill tooke aduantage to do euil, by the seruice of God, in mouing the Gentiles to worke abhomination, by offering men, imitating the Iewes cōmanded sacrifices. But if they had rightly known the true God, they would haue taken their sinnes by the throate, and haue sacrificed them.

Come, let vs cast lots.

The mariners were not so wise to preuent the tempest before it came, as they be diligent to allay the tempest when it may not be laide. We ouertakē with Gods iust iudgements, are very carefull alwaies, to vse all meanes to be rid of them. But who keepeth a watch of his owne waies, and diligently laboureth to keepe himself free from that which necessarily draweth on it selfe Gods iudgements? who purgeth himselfe of his sinnes, least he be sicke? who letteth or fetcheth out his corrupt bloud, of pride, lust, couetousnesse, least he be sore? who keepeth a good diet, and maketh his choise of holy exercises, godly cōpanions, religious conferences, &c. But know we, he is not safe that is not sound, neither he soūd that is intemperate.

So they cast lots.

Whether it be lawful to cast lots, it is not euident by this example, because they were Gentiles, and therfore no president for vs: but so far

may we vse thē, as the word doth leade vs, and
Leuit.16. no further. There are 2. goats brought to *Aarō* that he might cast lots, to see which goat shold be killed, & which should not: these goats signifie Christ: for as he died, he liued againe, & as he was buried, he rose againe. Againe the land
Num.33. of Canaan is parted by lots, to see what part each tribe should inhabit. Againe, that theefe
Iosua.7. *Achā* is found out by lots, first by his tribe, thē by his family, & lastly by his particular person.
1.Sam.10. Againe, it is said, that *Saule* was chosen king by lots, & lest any should haue said, that it was his good lucke, his good lot, or chaunce to be king, therfore the L. appointed that he should
1.Sam.9. be annointed before he was chosen by lots.
Actes.1. Againe, *Mathias* is chosen by lots to the Apostleship in stead of *Iudas*. So that it is lawfull in some cases to cast lots, so that they do attribute nothing vnto them, and acknowledge
Prou.16. that the lot is cast into the lap, but the disposi-
33. tion thereof is from the Lord: for they must not say, that it is their chance, fortune, or good lucke, for so they make an Idol of it, and robbe God of the honour due vnto him. For it was not *Saules* fortune to be king, but Gods mercy; it was not *Achans* chance to be caught, but Gods iudgement. Lots may be vsed to preuent strife, when all other means haue bin vsed, and somtimes before all other means, when in wisdome it is thought the best meanes. Brethren often & godly at first diuide their inheritance

by

by lots, as the children of Israell deuided the land of Canaan. Therefore in the Church of Geneua there is an order, that in the time of plague, there should be an house set a part for the sick to lodge in, & lest they should be vncomforted, they chuse out a minister by lots to do it. *So they cast lots.*

Now we are come to put vp our suits to the Court of Lawyers, to see if they will do any thing for God, for cõscięce, or for loue, *vz.* that they would end mens suits quickly, and let the poore clients haue equity. Some say, that Lawyers be good vntil they be coũsellers, like lions which wilbe gentle vntil their tallãts grow: be not offended, but amẽd, for malice speaks not.

I am perswaded, that if the lots were cast to see who troubles the ship, it would fall vpõ the Lawyers: be not offended, but amend, for malice speaks not. A poore client commeth forth accusing one, & going home accuseth an hundred, for so many seeke to gaine by him, so few seeke to further him, & so many seeke to hinder him, that al his gaine is but labour & losse.

For a small matter many will come to law, to striue for that which with reason might easily be attained without such contention, and others seeke to enrich themselues with contẽding for a small matter at the law with their neighbours, yet in the end loose that they sought, & that they had beside: & so they contend and striue about a thing cõmonly till the

Lawyer hath gained more by them, then the thing which is in controuersie is worth. These are like the mouse and the frog, which stroue so long about marsh ground, that at length the kite came and tooke them both from it. Others wil come vp to law about a small matter, and therein so intangle themselues, that they cannot rid their hands of it, vntil it haue almost vndone them, like a seely sheepe that is hunted of a flie, which runneth from bush to bush, and euery bush catcheth a lock of him, so that the poore sheepe is thredbare ere he hath done, and hath not a fleece left him to couer himselfe withall. So he runs from Court to Court, to sue, to complaine, to plead, till he haue spent his cloake for his coate: were it not better to haue cast lots for the coat at first? for the law is like a butlers boxe, play still on till all come to the candlestick. Therefore it is lawfull to end a controuersie in a hard matter, to vse this meane. Now whether it be lawfull to cast dice, if lots may not be vsed (as *Salomõs* words, *Pro.* 18.18. The lot causeth contention to ceasse, compared with *Heb.* 6.16. proue) but in hard matters, and weighty causes, when the thing is doubtfull, and all good means are tried before to auoide strife: that question is decided, which none but voluptuous men make question of, namely, whether dice-play be a meet exercise for a Christian soule. *Salomon* saith, the lot causeth contentiõ to cease, therfore

Argumẽts against dvcing. Prou. 18.

lots

lots are to end strife, but these lots make strife, for before thou takest the dice, thou knowest thine own, & no mā striueth to take it frō thee, but when thou castest the dice, thou doest (as it were) aske whether thine owne be thine owne, & so makest a strife of no strife. Art thou not worthy to lose the gifts of God, which venturest to lose them when thou needest not? doest thou not deserue to forfeit thine owne, which art so greedy of anothers, that thou wouldest haue his liuing for nothing but for turning of a die? *Esau* did not sell his birthright so lightly, but he had somewhat for it, which refreshed his hunger, but God hath giueu thee a liuing, and thou spendest it for nothing. The mariners did cast lots to finde out the sinner, they did not cast dice to see who should win, as dicers do, for to whom the lot fals, he takes all, which deserues to loose all as well as the other, and hath no right vnto it by any law. For God hath not alowed one man to take an others goods for the tripping of a die, but either they must be merited, or they must be giuen, or they must be bought, or else it is vnlawfull, vngodly, vnconscionable to take them. Besides the brawls, cousinages, the othes annexed to this game, which would not agree with it, vnlesse it had bene a meet companion for them, thou takest another mans goods for nothing, whereas God hath appointed thee to get thy liuing with the sweat of thy brows,

for thou takeſt away that which others haue ſweat for, and whereas thou ſhouldeſt liue by working, thou ſeekeſt to liue by playing, like the ape which liues by toying. Doth any dicer thinke he doth well? tell me what thinkeſt thou? for euery ſinner doth condemne in his prayer to God, that which he excuſeth before men, if they which are gamſters repent it, how can they which are gamſters defend it? Thou ſhouldeſt do nothing but that thou wouldeſt haue God finde thee doing: if he ſhould come to iudgement, wouldeſt thou haue him take thee at dice? I am ſure thou wouldſt not haue God ſee thee ſo vainly occupied: neither canſt thou thinke, that Chriſt, or his Prophets, or Apoſtles, or his Euangeliſts, were dicers, for no ſuch lots are named in the holy Scriptures, and yet the Lords day is moſt prophaned with this exerciſe cardes and dice, as though they kept all their vanities to celebrate holy daies. What haſt thou to alledge for dice, now euidence is giuen vp againſt them? haſt thou any patron to ſpeake for them, but thy vaine pleaſure and filthy couetouſneſſe which are condemned already, and therefore haue no voice by law? take away theſe, & take away dice. The patron condemns the clients, when one voice condemnes another: if the exerciſe were lawfull, ſuch patrons as pleaſure, and couetouſnes would not ſpeake for it. Take thy pleaſure therfore in that which is good, and the angels

will

will reioyce with thee: if this were good, God would prosper thē better that vse it: but neither winners nor loosers or gainers. I know not how, but there is not so much wonne as lost, as though the deuill did part stakes with them, & draw away with a blacke hand when no man seeth; for the winner saith, he hath not wonne halfe so much as the looser hath lost. One would thinke that some of them should flow, when so many eb: there is neuer an ebbe without a flowing, neuer one looseth but another winneth but at dice. What a cursed thing is this that turnes no mā to good, which robbes others & beggers thēselues? the schoole of deceit, the shop of othes, & the field of vanities. Thou doest not onely hazard thy money (in this game) but ventrest thy saluation, & castest dice with the deuill, who shall haue thy soule. For euery thing that cōmeth wel to a mā, he giueth thankes, but for that which cōmeth by dice, he is ashamed to giue thankes: which sheweth, that in conscience that gaine is euill gotten, & that he sought it without God. Can this be good when worst men vse it most? if it were good, the euil would like worse of it then the good, but the more a man sauoureth of any goodnesse, the more he begins to abhorre it, and his conscience doth accuse him for it as for sinne. They which doubt whether God do allow it, neede but looke how hé doth prosper them that vse it, but they trust not in God (as

the termes of their occupation descries) for they call all their castes chances, as though they relied not vpō God but vpō chance. Therfore if dice make strife without cause, if they take away others goods for nothing, if we may not liue by playing but by labour, if they which haue bin dicers repent it amongst their sinnes, if the holy men neuer vsed this recreation, but the worst most delight in it, if thou wouldest not haue God see thee whē thou playest at dice, nor take thee at it whē he comes to iudgemēt, if nothing but pleasure and couetousnesse speake for them, if they do not prosper which take pleasure in it, if they trust not vpon God, but relie vpon chance, if thou doest not onely venture thy money but hazard thy soule, then the best cast at dice is to cast them quite away.

And the lot fell vpon Ionah.

Luke.13. 1.2.&c. The lot fell vpon *Ionah*, not because he was the greatest sinner of them all: for so is the opinion of the common people, to censure them worst whom they see most afflicted. If any one be seene to beare his crosse, then many wil say, this is a wicked man, and so thinke well of themselues, supposing that God is not bent against them to punish them as well. But because *Ionah* should feele the hand of the Lord both punishing, and preseruing him, and be reformed. For God correcteth all his, as he did his sonne, to learne them obedience. But if iudgement begin with the house of God, what

Heb.5.8. 1.Pet. 4. 17.18.

shall

shall become of the vngodly?

And the lot fell vpon Ionah.

Now then the sinner that troubled the ship is taken. Now *Ionah* can hide himselfe no longer. Now he might also feare to be sacrificed by the mariners presently. For the mariners, partly for the payne they had indured, partly for the losses they had sustained, partly for the dāger wherein they remained, were no doubt as the she wolues robbed of their whelpes, out of measure furious, & fully bent to sacrifice him on whom the lot fell, to appease the wrathfull God. But God stayd, and restrained the rage of the mariners, and made them afterward willingly to abide the tempest a while, and put themselues to more paine to saue him, endeuoring by rowing to recouer land. For hauing heard of the true god, & though they lost their goods hauing found God who is al good, shal we (said they) destroy him that hath saued vs? shall we giue him vp to death vnnecessarilie? that hath brought vs to life, and assured vs to raigne with God in all glorie euerlastinglie. Surely the thankles are graceles: specially they that loue not, and shew not forth the labour of loue for their gratious guide to God: but therfore we may see that the hearts of men are in the hands of God: and he turneth them which way he list, he fashioneth their hearts euery one, yea euen kings hearts as riuers of waters doth he turne to water, and make fruitfull his

Prou. 20.1
Psal. 33.15
Psal. 106. 46.
Isa. 10.6.
Ezr. 1.14.
Isa. 3.24.
Nehem. 1. 11.
Psal. 105.

vine: to pitie and to persecute, to honour & to shame, to loue and hate his people, to deliuer their power to the beast. Reuel. 17. 13. & again to eate the whores flesh, and to burne her with fire. 17. 16. 17. Therefore let vs neuer feare to performe our duties whatsoeuer to whomsoeuer: for he formeth the hearts of all, who hath promised to honour them that honour him, but to make them cõtemptible that do despise him. Neither let vs put confidence in man, not in Princes; for their hearts are riuers of water of themselues fleeting, easilie as they be lead following. But especially let vs not forget chiefly to make prayers, supplications, intercessions, & to giue thankes for all those, on the godlinesse, or prophanesse of whose hearts the flourishing or defacing of the Gospel of Christ Iesus, & the chosen of God doth most depend.

1. Sam. 2. 30.

Psal. 146. 3

1. Tim. 2. 1

And the lot fell vpon Ionah.

Now *Ionah* could not denie, he was that sinner, vnlesse he would accuse God of vnrighteous iudgement: For the lot is cast into the lap, but the whole dispositiõ thereof is of the Lord. Now therefore he must needes confesse it. The windes thundring, the waues tumbling, the ship cracking, the mariners quaking, vpon their Gods crying, their was forth casting *Ionahs* prayers requesting, to cast lots consulting, *Ionah* kept himselfe close, he would not be thought that sinner. The wind said, I will ouer-turne thee, the water said, I will drowne

thee

thee, the ship said, I cannot hold thee, the mariners said, we cannot help thee, his prayers said, we can not profit thee: his conscience within bleeding, and God at the doore of his heart knocking, & the lots now al ready for casting, said, threatningly, for thee the tẽpest is come, thou fugitiue, and we will discouer thee.

Yet *Ionah* conceales his sinne, so much did he abhorre the shame of men, of strange men, a few men, fraile men: or the feare of the furie of flesh. Therefore after the windes had roared, and also the waues raged, and the ship reeled, and the mariners cried, and the lot, his conscience, and God himselfe threatened him: the lot also condemned him, and the feare of being sacrificed by sinners to Sathan terrified him, so that he forthwith repented throughly, and declared it openly, he confessed his sinne freely. Such a sturre hath God before he can come by his owne: he must crosse vs, and set himselfe, and all his creatures against vs, he must straine our bodies, or leaue our soules, & constraine vs to it, before we will returne from our wicked wayes, and throughly humble our selues to yeeld him due obedience. O the goodnesse of the great God, ô long sufferance and bountifulnesse vnspeakable: which not onely leadeth but also in the chaines of loue draweth vs to true repentance.

It was Gods great goodnesse to *Ionah* that the mariners sacrificed him not: greater, that

he truly repented: that God continueth him in his calling, and blesseth his, whose flying from God, deserued flinging to Sathan, not so much solemne preaching, as sudden confession, and short denunciation of vengeance, yea made it so powerfull that it conuerted Idolatrous heathens, most hardned Idolaters: first mariners, then Niniuites.

For what a blessing felt *Ionah*, God vouchsafing him of this honour, to offer them a liuely, holy, and acceptable sacrifice to God, by whom he presently before greatly feared to haue bene offered a dead, vnholy, and so a delightfull sacrifice to Sathan. This feare banished, & that ioy possessing him, what a mercy of the Almightie did *Ionah* thinke it? But before he conuerted the Niniuites, he was more to be humbled, fuller to be strengthned, better euery way to be prepared. Therefore God would haue the sea to wash him, the whale to fast him, and yet miraculously safe to preserue him, that being purified, he might pray feruently, and being deliuered, finde power, comfort & courage abundantly. Wherefore when
Iona.1.7. 10. by lot being taken, and by his owne confes-
13 sion found the man that had procured the tempest, the mariners in loue and compassion of him, had assayed by rowing to get to land but could not, the sea raging more and more,
12 and *Ionah* himself professed he knew the tempest was sent for his cause, and would be layd,

he

he being cast into the sea: *Ionah* at length was cast out of the ship into the swelling surges of the tempestuous sea. What hope of life then left? is there anie? to swallow vp all, soone after he is swallowed whole of a whale.

Here let vs marke, that after the tempest had terrified *Ionah*, the mariners reproued him: when they had reproued him, his conscience pricked him, when his conscience had pricked him, the consulting to cast lots griened him: after griefe for consulting, their concluding to cast lots vexed him: vexed at their conclusion, the lot condemns him: the lot hauing condemned him, in what an agony think we was *Ionah*: partly, that he should be held that notorious wretch that had brought this woe? partly, least they in their raging griefe, for their great trouble of body, losse of goods, danger of life, should forthwith kill him for a sacrifice, to appease the vnknowne angrie God: But after this agonie, the terror of drowning followed, and after that, the horror of the huge fish: first least it teare him in pieces, the least it melt him, afterward lest it poison him: lastly, three dayes and three nights, the comfortlesse horror of darknesse, and noisome stinch of the fishes bellie tormented him.

First then see, the winds could not further him, the waters could not beare him, the ship could not hold him, the mariners could not helpe him: and being cast out least all for him

be cast away, the whale would not spare him, the stinch would ill feed him, the darknesse would lesse glad him, and light might not visit him. Now see then what *Ionah* got by this iourney. Notwithstanding all the promises of which Sathan assured him, and all the furtherances which the serpent procured him: he lost his labour, lost his money, lost his ioy, lost his credit, lost his quiet, and saw no hope but to leese his life too: finding plentifully, and bitterly feeling dreadfull feares. He trusted to the windes, the windes could not serue him: he trusted to the ship, the ship could not keepe him, he trusted to the mariners, the mariners could not hold him, he trusted to the lot, the lot would not spare him, he trusted to the waters, the waters could not beare him, neither would the whale forbeare him, neither did any thing make shew of likelihood to saue him. Therefore we may see in *Ionah* what it profiteth a man to flie from God, forsaking his calling, and so practising the euill motions of Sathan, in stead of the knowne wil of God. Assuredly, if we follow his flatteries as *Ionah* did, we shall haue as he had accusing consciences, fearefull hearts, and the wrath of God vpon our heads. For he hath nothing to giue vs, although he promise and make vs beleeue he hath great kingdomes. Yes indeed, he hath horror of minde for all that obey him, and hell for the reward of his, which will make all their

hearts

hearts to ake which receiue it.

See secondly in this punishment of *Ionah*, the iustice of God. The Bee when she hath once stung, doth leese her sting, so that she can sting no more: so doth not Gods iustice punishing sinne: for it retaineth power, it hath store of stings to vex stil: when one iudgement is executed, she euer hath other inow ready, either of the same kind in another degree more sharp, or of another sort. For all the creatures with their seuerall powers, are Gods darts to strike vs when he commands. Therfore if we be sick, sickneſſe is not dead with vs: if we be poore, pouertie endeth not: if we be in danger, danger is not therfore put downe for euer after: and if we be vexed, vexation hath not therfore left his sting, his darts, his weapons also are as sharpe now as they were at the first, & sharper too: because we are sinfuller. For according to the sickneſſe is the medicine, & wounds more dangerous, require more dolorous plasters.

And if thou be disobedient, then he wil lead thee through them all, vntill he hath humbled thee, and made thee to glorifie him with obedience, or vtterly destroied thee. Leuit. 26. 18. 24. 28. 36. 37. 38. 39. &c.

Thirdly, let vs not forget, neither lightlie thinke of this, that God knoweth how to punish for sinne, yea most seuerely to correct his deare children, though repenting. If our Prophet *Ionah* here, may not keepe thee some good while in a due meditation of it, let that

2.Sam.18. man after Gods owne heart, the ſweet Prophet
6. to 27. c. of Iſraell come to thy minde, and in him ſee,
2 Sam. 12. whether God cockereth his entireſt friends, or
13.15.16. ſomething ſharply, if not bitterly, handleth
17.18.19. them, ſetling themſelues in their dregs, or ſe-
20. chap. curely ſeruing the Lord.
Pſal.30. &
75. Laſtly, yet conſider God is rich in mercy,
Hoſ.6.4. and full of compaſſion, loth to puniſh, vnleſſe
too far prouoked, contēt to ſhake his rod ouer
vs, to make vs feare only, and keepe vs free frō
feeling his ſtrokes: if that may haue his due
worke in vs, that is, recall, reforme, and con-
firme vs: for as the windes could not ouer-
throw *Ionah*, nor the waters drowne him: ſo
neither could the whale conſume, poiſon, or
annoy him, or ought but feare him, though it
had ſwallowed him. For *Ionah* remembring
God, God ſhewed he forgot not *Ionah*. Ther-
fore, when and where *Ionah* thought verily
and ſpeedily to haue periſhed, then and there
God cauſeth him to be three daies, & as many
nights, moſt ſafely preſerued. O power om-
nipotent, ô goodnes al ſufficient, in all things,
2.Pet.2. at all times! God then aſwel knoweth to deli-
uer his out of all diſtreſſe in due time, as to re-
ſerue the wicked to the day of iudgement to
be puniſhed. And in what danger ſhall we de-
ſpaire? in what extremities ought not we to
Ions.1.17. hope in our moſt mighty Sauior, remembring
Iere.36.6. *Ionah* in the whales belly, *Ieremie* in the filthie
Dan.6.22. mire of the deepe dugeon, *Daniel* among the

fierce

fierce Lions, his three companions in the hote burning fornace, nay 600000 men of warre, and three times as many moe, of men and women, young and old, in the wildernesse, lacking now drinke, then meate: and all these deliuered out of all danger, these last miraculously satisfied with drinke out of the rocke, and with meat abundantly from heauen.

Dan.3.23. Numb.1.46. Exod.17 3 Exo.16.13 Iona.2.10. Ier.38.13. Dan.6.24. & 3.26. Exod.17.6 Exo.16.13

Secondly, though *Ionah* be cast into the troublous sea, and swallowed of a huge whale, yet he must preach at Niniuie, though *Moses* flie out of Egypt, yet he must be the leader of Gods people thence, *Ioseph* is in prison, but he must be Lord of Egipt, & preserue the church aliue; who would haue thought, that *Saul* should become *Paul*, or forswearing *Peter* so faithfull a preacher? Suspend then thy iudgement, and wonder at Gods workes, whether of mercy or iustice. And thinke not the worse of a man, though he were cast out of the sea, as *Ionah*, or basely brought vp as *Amos*. For the deliuerer of Israel was brought out of the flags, and the cōuerter of Niniuie out of a whale, & the saluation of the whole world out of a stal.

Exod.2.15 3.10. Gene.29. 20.41.40. 45.7.8. Act.9.1.2. 1.Cor.15. 10. Mark.14. 71. Act.4.11. 12. Iona..2 10. Amos.7. 14. Exod.2.3. Iona 2.10. Luke.[illegible]

And the lot fell vpon Ionah.

The lot fell vpon *Ionah*, that he might be cast out of the ship, that as the ship was almost broken, but not altogether, so *Ionah* might be almost drowned, but not altogether, almost consumed, almost poisoned in the belly of the Whale, but not altogether: andt hat being

in the double deepe duly humbled, and as gold in a fornace, fined and fit for Gods works, he might thence in a miraculous manner come forth like *Lazarus* in his winding sheet, that he might glorifie God once againe, and courageously crie against Niniuie.

And the lot fell vpon Ionah.

The lot fallen vpō *Ionahs*: the iustice of God (both manifesting the truth incorruptly, and chastising his disobedient seruant seuearly) did appear: but withal singular mercy shined, & the mariners minds were mollified, in that they sacrificed him not to Satā, but much more, that he by that means truly repēted. Insomuch that the old idolatrous mariners presently by him were cōuerted; & he cast into the sea, was not drowned, swallowed of the whale, and 3. daies continuing therein, perished not, but miraculously was preserued, and most graciously cast on land safe: & lastly, crying against Niniuie that sinfull Citie, had his preaching so mightily preuailing, that he wonderfully humbled them all. This mercy was maruellous, this goodnesse of God to *Ionah* most glorious. For the Niniuites hearing; Yet forty daies, and Niniuie shalbe ouerthrowne, first as the mariners had before done, beleeued the worde of God, though they neuer heard it before. If we heard the word of God preached as the mariners and Niniuites did, with trēbling hearts in the sense of Gods maiesty, it could not be but we should

feele

feele the power of it liuely, and be filled with all ioy in beleeuing ſpeedily. But vneffectuall and fruteleſſe is preaching, becauſe there is nothing almoſt, but vnreuerent and ſenceleſſe hearing. And why ſhould God teach the heedleſſe to learne? why ſhould he giue pearles to dunghill cockes, nay to very ſwine? But they beleeued the word aſſoone as they heard it, though they neuer heard it before: what doth that argue? Surely it ſheweth, that the fooliſh and ſimple are more diligent and ready both to heare and receiue the word of God, then thoſe that are wiſe in their owne conceipt, or alſo in the view of the world. What ſaith Chriſt? the poore receiue the Goſpell. What ſaith *Paule*? Not many rich, not many wiſe. For though we haue knowledge, if our knowledge be like the Phariſies, that is, in ſhew of ſinceritie onely, in counterfeite holineſſe, and hollow hearted friendſhip through hypocriſie: it had bene better for vs that we had bene ignorant, for it will but leaue vs the more inexcuſable. It will be found inſufficient to ſaue vs, but ſufficient the more fearfully to condemne vs, becauſe we know our maiſters will and do it not. Therefore as *Peter* ſaid to *Simon Magus*, thy money periſh with thee: ſo will the Lord ſay vnto ſuch, thy knowledge periſh with thee, ſeeing it is fruitleſſe.

Mat.11.5. 1.Cor.1.26. Mat.5.20. Mar.23.13.14.25.26.27.28. Luke.12.47.48. Act.8.

But when Niniuie had beleeued God, what did they ſecondly? they ſpeedily, they notably

repented, they proclaimed a fast, they put on sackcloth, they humbled themselues before the Lord, they earnestly besought him to turn away his wrath from their wofull Citie. *Ionah* preaching at Niniuy, crying against it, seemeth to haue humbled them, and that without a miracle (without which, scant any doctrine is of credit among Gentiles) not onely within 40. but within 4. daies: much within fortie daies, he conuerteth rich Niniuie, ruffling Niniuie, old and idolatrous Niniuie: farre long before forty daies be ended, the seed is sowne, grown, increased mightily, and fully ripe, in a soile in reason most barren. Sowe therfore ye seedmen where you are set. If ye sow chearefully, ye shal reape plenteously in due time. Faint not, say not I haue a stonie, or a starued, or a thornie ground: Niniuie repents in sackcloth.

Iona. 3. 4.

In which willing submission of theirs, and speedy liuely repentance at the words of the Prophet, after he had bin three daies and three nights in the whales belly, the calling of the Gentiles by Christ, after he had bin three daies and three nights in the bowels of the earth, might well be signified. For they no lesse willingly then the Niniuites, submitted thēselues to the Gospell preached: no lesse speedily, & peraduēture more truly repented. For though now they thus wonderfully humbled themselues, not the fearfull multitude onely, but the richest & greatest, the nobles and king also, &

so

so all escaped now: soone after they returned to their vomit, and neuer ceased to ad sinne to sinne, till they were by often warres miserably wasted, & at length, fulfilling the propheſie of *Nahum*, vtterly consumed. Therfore, first for the comfort of the godly; since *Ahab* humbling himself before the Lord, *Ahab* I say that had done exceeding abhominably, in following Idols, and sold himselfe to worke wickednesse in the sight of the Lord, submitting himselfe vnder the hand of God, fasting in sackcloth, though he did all in hypocrisie, had not the euill threatned brought vpon him in his dayes: seeing *Roboam*, and the Princes of Israel, who had forsaken the Lord, & the whole tribe of Iudah, which had wrought wickednesse in the sight of the Lord, & prouoked him more with their sins, then all that their fathers had done, humbling themselues before the Lord, and confessing him iust, had not the wrath of the Lord powred out vpon them, by *Shishak* king of Egypt were not destroied, but shortly deliuered, yea also things prospered in Iudah, though the Lord had threatned to leaue them in the hands of *Shishack*, albeit they truly repented not: lastly, for as much as Niniuie that bloudy city, full of lies and robbery, the beautiful harlot, with multitude of fornicatiõs, that mistresse of witchcrafts, which sold the people through her whoredomes, and the nations through her witchcrafts, humbling thẽselues

Nah. 3. 19.
1. King. 21. 26 27
29
2. Chro. 10 5.
1. King. 14. 22.
2. Chr. 14. 5 7 12
5

Ionah.3 7. with fasting, and putting on of sackcloth, the
8 Lord repented of the euill he had threatned
10 them, and did it not: how assured may we be, that whatsoeuer iudgement the Lord threatneth vs, and howsoeuer he threaten it, it shall not light on vs, when we vnfainedly humble our selues in true fasting, turning frō our euill waies, & from the heart vowing to serue God, in all holinesse? For this is the cleare promise
2.Chro. 7. of the faithfull God; *If I shut the heauen that*
13 *there be no raine, or if I command the grashopper*
to deuoure the land, or if I send a pestilence among
14 *my people: If my people among whom my name is*
called vpon, do humble themselues, and pray, and
seeke my presence, and turne from their wicked
wayes: then will I heare in heauen, and be merci-
full to their sinne, and heale their land. Againe, as
Iere. 18. 7. generally most plainly saith iust Iehouah: *I wil*
speake suddenly against a nation, or against a king-
dom (saying) I will pluck it vp, and root it out, and
8 *destroy it: but if this nation against which I haue*
pronounced this, turne from their wickednes, I wil
repent of the plague that I thought to bring vpon
them. Let vs then, ô beloued of the Lord, whosoeuer loue the Lord Iesus, be carefull to fulfill the condition, & then confident, not doubting of the performance of the promise, by so much the more, by how much the fewer we be, and by how much the longer and clearer the Lord hath threatned most terrible iudgements.

Now for the terror of the vngodly, as many

of

of them as repent only whē Gods hand is vpō them, and then humble themselues outwardly onely, and that but onely when the fiercenesse of his wrath appeareth, or else after they haue escaped the feared iudgement, fall to their wōted wickednesse againe: let them be sure the strong and iust God that consumed Niniuie slidden backe, will ouertake them also in his wrath, & for euer turne them ouer to easelesse woe. For the greatnes, the beautie, the strēgth, and riches of Niniuie, could not withstand the hand of God, or keepe it from destruction, but rather furthered, and hastened it. For with the more excellent ornaments that it was adorned by the Lord, the more haynous and grieuous in his sight was the abuse of them. Therefore the hugenesse, or the strength of this or any other Citie can not saue it from the iudgement of God, being sinnefull in his sight.

Great Sodome is destroyed: great Ierico is destroyed: great Niniuie is destroyed: great Ierusalem is destroyed, & great Rome the roome of all vncleane spirites, stayeth for her destruction, like a whore that stayeth for her punishment till she be deliuered: & all these were and shalbe punished for vnthankfulnesse and contempt of the word of God. Yet Niniuie, Ierico, Sodome, nor Rome, haue halfe the preaching that we haue had: yet we are vnthankfull too, then what haue we too looke for? But when Sodome was burned, Zoar stood fast?

Gene.19. Iosh.6. 1.King.24. 25. Reue.18.

Iere.41.17 when Ierusalem was destroyed, Bethlehem stood still: so the Lord doth alwayes prouide for his people, though he make neuer so great a slaughter and destruction amongst his ene-
Gene.17. 1.8. mies. For the Lord because of his couenant doth alwayes prouide for his chosen, although they be but a remnant, like the gleaning after
Isay.1.9.& 17.5.6. harueſt, or like a cluster of grapes on the top of the vine after the vintage, and though there be neuer so great calamitie or trouble, as we see in
Gene.45. the booke of *Genesis* Chap.45: when there was a great time of dearth and scarcitie to come vpon the land where *Iacob* was, the Lord had sent *Ioseph* to prouide for his father *Iacob*, lest he should want bread, he or any of his sonnes, and folkes; and so ordered the matter, that *Ioseph* was treasurer ouer all the corne in Egypt. And so among the Turkes and the Spaniards and infidels, the Lord will finde meanes to do them good which vnfainedly loue him, and in the dungeon, in prison, and in bonds, yea and in death the godly shall finde God.

FINIS.

Deo laus omnis.

A Prayer for the Morning.

O Lord prepare our hearts to prayer.

O Lord God our heauenly father, we thy poore and wretched creatures, giue thee most humble and heartie thanks for our quiet & safe sleepe, & for raising vs vp from the same. We beseech thee for Iesus Christes sake, to prosper vs this day in our labour and trauell, that it may be to the discharging of our dutie in our vocations, principally to thy glorie, next to the profit of this Church & common-weale, & last of all to the benefite & content of our masters. Graunt deare father, that we may chearefully & cõscionably do our businesse & labours, not as men-pleasers, but as seruing thee our God, knowing thee to be the chiefe maister of vs, & that thou seest and beholdest vs with thy fatherly eyes, who hast promised reward to them that faithfully & truly walk in their vocation, & threatned euerlasting death and damnation to [illegible] that deceiptfully & wickedly do their [illegible] & labours. We beseech thee ô heauenly [illegible] giue vs the strength of thy spirit, that [illegible] gladly we may ouercome our labours,

the tediousnesse of this irksome labour which thou for our sinnes hast powred vpon al mankind, may seeme to vs delectable & sweet. Fulfil now ó Lord these our requests, for thy sonne our Sauiours sake, in whose name we pray as he himselfe hath taught vs. *Our Father, &c.*

Another Prayer.

ETernall God, almighty & most mercifull, we thy vnworthy seruants prostrate before thy throne of grace, do yeeld our selues body & soule vnto thee, for all thy benefits, which thou from our birth hast heaped vpon vs, as though we had alwayes done thy will, although, we occupied about vaine things, neuer serued, neuer thanked thee so heartily for them, as we esteeme a mortall friend for the least curtesie. Therefore we come with shame and sorrow to confesse our sinnes, not small but grieuous, nor few but infinite, both past & present, as wel secret as knowen, done of ignorance, weakenesse, or presumption, against thy expresse word & will, against our owne conscience, knowledge & liking if any had done thē but our selues. O Lord if thou shouldst require but the least of [illegible] at our hands, Sathan would challēge vs for [illegible] should neuer see thy face againe, nor [illegible], nor the earth, nor all the goodnes [illegible] hast prepared for man: what shall [illegible] but appeale vnto thy mercy, and [illegible] desire thy fatherly goodnesse to extend

that

that compaſſion towardes vs, which thy beloued ſonne our louing Sauiour hath purchaſed ſo mightily, ſo mercifully, ſo graciouſly, & ſo dearely for vs? We beleeue and know, that one drop of his bloud is ſufficient to purge all our iniquities: one ſparke of his grace to heale al our infirmities: one mite of his riches to ſupply all our neceſſities, & without thy grace our ſtrength, our guide, our life, we are able to do nothing but ſinne, as woful experience too lōg hath taught vs, & the example of thoſe which are voide thereof, whoſe life is nothing elſe but the ſeruice of the world, the fleſh & the deuill: therfore good father, as thou in ſpeciall fauour haſt appointed vs to ſerue thee like as thou haſt ordained all other creatures to ſerue vs: ſo may it pleaſe thee to ſend down thine heauely ſpirit into this earthly manſion, to illuminate our mindes, mollifie our hearts, cleanſe our affectiōs, ſubdue our reaſon, regenerate our wils, purifie our natures with thy ſpirit: ſo ſhall not thy benefites, thy chaſtiſements, nor thy word returne voide, but accōpliſh that, for the which they were ſent, vntill we be renued into [illegible] mage of thy ſon. Good Lord we be[illegible] to looke down in the multitude of [illegible] ſions vpon thy militant Church, [illegible] Realme, thy gratious handmaid [illegible] Soueraigne, her honorable Coun[illegible] uill Magiſtrats, the painfull Min[illegible] Vniuerſities, the people that ſit in [illegible]

all that beare thy crosse: gather vs into one cō-
munion of thy truth, and giue vnto euery one
a spirit vnto his calling, that being mindfull of
the account, and that we are called Christians,
we may firmely resolue, speedily begin, zea-
lously go on, and continually persеuere in do-
ing and searching thy most holy will. Good
Lord blesse and sanctifie our meeting, that nō
temptation hinder me in speaking, or these in
hearing, but that thy word may be heard and
spoken as the word of God, which is able to
saue our soules in that day: howsoeuer it plea-
seth thee by weake and foolish things to mag-
nifie thy selfe, there is no cause ô Lord most
iust, why thou shouldest heare sinners, which
art displeased with sin but for his sake which
hath suffered for sin and sinned not, in whose
name we are bold to lift vp our hearts,
hands, and voyces vnto thee, say-
ing as he hath taught vs,

Our Father, &c.

FINIS.

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